Amalgamation – 1917

"THE BAR SINISTER"

6-14-17

(BY LESTER A. WALTON)

AFTER seeing "The Bar Sinister," the latest photo play on the Negro problem, which is being shown at the Broadway Theatre, I have come to the conclusion that color prejudice in America is fundamentally psychological.

Some years ago during a famous New York murder trial a celebrated lawyer, in his endeavor to prove that his client was beclouded in mind when he committed the rash deed, coined a new medical term—*Dementia Americana*. There are many, many thousands in this country afflicted with *dementia Americana*, their hallucinations on the color question being such as to render them mentally abnormal.

In "The Bar Sinister," *Page Warren* falls desperately in love with *Belle Davis*, but when circumstances point to the ideal of his dreams possessing a "taint" of Negro blood, his love suddenly turns to scorn and hatred, and he literally throws her aside, and is very rough and ungentlemanly about it. Then the girl's Negro foster-mother comes forward with the explanation and proof that *Belle Davis* is a full-fledged Caucasian, causing *Page Warren's* love and adoration for the maiden to quickly return. Once more he smothers her with kisses and holds her in his loving arms.

Page Warren's love grew frigid and torrid in turn—all within a few seconds. When he temporarily cast her aside, had she been untruthful? No! Had her sweetheart found that her character was not all that it should be? No! Had she been found guilty of unfaithfulness? No! When *Warren Page* became enraged and kept *Belle Davis* at a distance as though she was a victim of some dreaded contagious disease, he was prompted by a THOUGHT. His mind became deranged on the one subject—THE COLOR QUESTION!

There had been no material change in the physical appearance of the girl. She was just as pretty as ever and her other personal charms which had made so favorable impression on *Page Warren* were just as much in evidence. Neither had her color changed; the THOUGHT that the girl he loved was one with Negro blood in her veins made him act like a mad man.

In Negro circles we frequently hear of the dismissal of some colored girl who was discharged from a large department store or some establishment after having "passed for white" for months until someone was mean enough to disclose her racial identity. In such cases the drawing of the color line borders on absurdity. What harm was done by white and colored girls working together before it was learned that the colored girls were of mixed blood?

The marrying into white families by Negroes of light complexion is perhaps the most striking illustration of the close relationship of color prejudice to the psychologic. Intermarriage, in many states, is prohibited by law, and there are white people who shudder at the thought of bringing into their families persons of Negro blood. Yet we know of many, many instances in which Negroes posing as Caucasians are married and all is peace and quiet. The domestic disturbance would begin if their identity became known. Then the excitement, mental anquish, etc.

The vagaries of color prejudice are very much like the ghosts and hobgoblins which terrorize children at night—they are merely pictures of the mind. In this country the abatement of the mental disease—*dementia Americana*—will take place when Americans cease holding abortive views on the color question, and form their likes and dislikes from the material instead of the imaginary. No objection is made to discriminations against the untidy, the illiterate or the vicious, be they white or colored. But why, for instance, draw the line on a competent Negro workman solely because of color?

There is much truth in the saying, "As a man thinketh so is he." But it does not follow that a man is always what others think him to be. Personal estimates of an individual usually vary, anyway.

"The Bar Sinister," styled "an original story of the modern South," was written by Anthony P. Kelly and presents the Negro in a more favorable light than any of the big photo plays dealing with the race problem. In the foreword patrons are told that the underlying theme of "The Bar Sinister" is the spiritual equality of mankind, regardless of race, creed or color. Then the following questions are asked:

"Is a man or woman the better spiritually because he or she is white?"

"Does the color of skin make any difference in the fibre of the soul?"

"In the eyes of God are not all men equal?"

"The Bar Sinister" tells of a beautiful white girl who has lived among Negroes the greater part of her life under the impression that she is colored. It was not until her colored foster-mother, who lay dying, confessed that she was the daughter of *Col. Stilliter* that she knew the truth. The revelation as to her origin was also made known at the same time to the white man who loved her. He had not thought her other than white until he had gone into her home and secured a glimpse of the foster-mother only a few minutes before.

The producers seek to make the point clear that the argument unfolded by the picture is that the barrier of race is a social one and not spiritual; that the finest men in each will be found fighting side by side to combat the lowest. However, it falls short of portraying the most representative types of the Negro of today, the good old darkey who "knows his place" being held up for emulation. By making this imperfect and incorrect comparison, which I presume was unconsciously done, the producers give some the impression that the relative status of the three races in this country is white man, first; red man, second; black man, third and last.

With Ireland clamoring for recognition, Russia torn asunder because of social questions, and other countries in a chaotic state for the same reason, it is ridiculous to make the race issue purely a social question. In America we well know of the social prejudice existing among Gentiles against the Jews, and the various classes of white Gentiles show that there is a serious social question among the Gentiles themselves. We do not see all white people meeting on the same plane and there is more ill feeling between the Wall street broker and the man in overalls than between colored and white man. So with the social question creating such a division and so much bad feeling among white people, why take seriously the alleged social inequality of the Negro?

A white writer in the South who frequently loses his mental equilibrium when thinking of the Negro in the future tense, causing him to handle the Negro question somewhat more crudely and at times more truthfully than some of his contemporaries, recently said:

It must be remembered that ALL social castes in this country are based primarily upon the dollar. And ALL social distinctions are measured in ratio with the proximate amount of wealth possessed, subsequently reinforced by learning and culture to insure perpetuation. A Negro whose means are sufficient to make the display as above described will be far above the average of his race, and naturally begin to "feel his oats" when in the presence of poor white men.

So after this statement, why tarry on the social question?

"The Bar Sinister" is an intensely gripping photo play from start to finish. Many of its scenes, the majority, crystalize kindly sentiment for the Negro. Of course, some of them are overdrawn, particularly those depicting the bravery of white men. The spectacle of one white man going into a saloon frequented by Negro ruffians, picking a fight with a colored prize-fighter and engaging in a desperate encounter, and another of one white man scaring off a mob of angry colored men by discharging a firearm does not smack of realism. Dispatches from the South always tell of several hundred white men usually attacking a lone Negro.

Some of the characters in the picture were posed by Negroes, Jules Cowles as *"Buck" Moe*, ex-pugilist and ex-convict, being very good. W. J. Gross, as *Uncle Jimmie*, the barber, and Mack Wright, as the Rev. *Daniel Webster Washington*, are also included in the cast of characters.

"The Bar Sinister" is as welcome as the flowers in May after such vicious photo plays as "The Birth of a Nation." It is stated in the foreword that "The Bar Sinister" does not pretend to solve problems, but is designed to make one think. From the serious and studied look on the faces of many white people after the performance, it must be accomplishing its mission.

WHITE WOMAN HEARS CALL OF OWN BLOOD

Louisville News

Casts Aside Children of Colored Husband.

11-7-17

Chicago, Nov. 15.—The Herald of this city carries the following startling story:

The story of a young mother who has thrust her two children out of her heart so she can return to her own people and forget she, a white woman, ever was the wife of a Negro, was revealed yesterday through investigation by Juvenile Court workers.

The mother, Mrs. Grace Holliday, is at 9727 Winston avenue. Holiday, who was a city policeman and posed as a Spaniard. is in Atlanta, Ga. One of the children, "Buddie," is in Atlanta with his father's people. The other. Herbert, nine years old, is in the juvenile detention home. Judge Arnold is to decide his future next Tuesday.

Found by Social Worker.

Herbert was found two weeks ago in the Dearborn station. He told Mrs. L. M. Covington, a Colored social worker, of 556½ East Thirty-fifth street, he had been sent back to Chicago by his Negro grandmother.

" Ialways used to play with white boys in Chicago and they said I was a Spaniard," Herbert said. "I do not like Colored boys, but in Atlanta the white boys would have nothing to do with me and said I was a Colored boy.

"My grandmother said I was bad and so she put me on a train and sent me back. She wrote a letter that I was coming."

The letter was addressed to the Juvenile Court and gave notice that Herbert was on the way, but the letter was delayed.

Mother Refuses Boy.

Herbert was taken to the juvenile home and an inquiry was started. Mrs. Holliday was found at the Winston avenue address, but refused to take charge of the boy.

"I want him to be adopted into some good home far away, where they will be kind to him, but where I will never see him again," Mrs. Holliday said. "My whole future depends on the separation. Little by little I have put the boys out of my heart and have put their playthings away one by one. I have taken their pictures from the wall, and I want the children to forget they ever had a mother.

"My mother and sister have insisted that I give them up. They do not want the constant reminder that arouses prejudice.

"Four years ago my husband's Captain came and told me that a woman who said she was Mrs. Holliday had telephoned he was ill. I investigated and found him with a woman of his own race. He ran away and went to his mother's home in Atlanta.

Children Sent To School.

"I sent the children to St. Mary's Training School, but they got into mischief there. Then their grandmother wrote that she would take care of them. I sent them to At-

lanta.

"Herbert did not get along well with his Colored relatives. Finally their grandmother decided to send him home."

Mrs. Holliday is living with her mother, Mrs. Hugh Howlesen.

BEAUMONT TEX JOURNAL
JUNE 25, 1917

BLACK AND WHITE.

"If," says the Chicago Defender, a negro organ, "America is a melting pot, the temperature has never reached the point where the different colors blend into one. The mass has only come to the simmering point, and we find every shade, from that of tar to that of snow. Does U. S. mean US?"

Much more of the same sort of stuff fills the columns of this publication, the evident aim of which is to encourage hatred of the white man among the negroes of the north. According to the "Defender," to use its own words, this ought to be a "fifty-fifty" country, wherein the black man would share and share alike with the white. The south, if we are to believe the editor of this journalistic abortion, is peopled with "negro baiters." In the south the negro is wantonly hanged, merely because he is a negro, with no excuse of crime in justification—according to the Defender.

All negroes are innocent of wrongdoing in the view of this sheet. If they are sentenced by law, then it was because the jury was a white man's jury. If they are lynched out of hand it is but the gratification of a primal instinct common to the southern white. The rape cases, the petty thievery, the murders of police officers are all figments of the southerner's imagination. The race so lately out of slavery has, according to this mouthpiece, become so wise, so just, and so literate that it may prescribe what is good for the south and the southern people. It wants a fifty-fifty country—a country wherein white girls will marry ignorant blacks; where the negro will, as it ventures to hope, be recognized as "the equal in every way of the white man." It wants the leopard to change its spots, the lion to become the lamb, and man to forget the obligation that God in his wisdom imposed upon him.

"Does the United States mean US?" Indeed, we must admire the gall of the editor of the Defender, who boasts of LLB. after his name. He would have us of the white race give over the country to the keeping of a people who wherever given the opportunity have shown themselves incapable of self-government, whose ignorance is only surpassed by their lack of gratitude. He would have this people, who have been nurtured in the bosom of the south, whose best friends have been and are the white men of the south, forsake the paths of rectitude and obedience to the law and follow after the missionaries of the gospel of race hatred; would have them migrate to the north, that blessed land wherein white men will refuse to work alongside of them, refuse to employ them—where their dream of "social equality" is pricked as a bubble by a pin.

Despite the letters after his name, the editor of the Defender is a fool. It perhaps is not his fault. Likely he was born and reared where there are but few negroes. He, being a negro, has been made a monkey of by some of his white "friends" of the north; that dear benefactor of the black race; that section of the country which first sold the negro into slavery and then repudiated its loathsome deed.

But not all educated negroes share the views of the editor of the Defender. Not all negroes defend rape, arson and theft, nor will all of them agree with this publication, which is so aptly named.

Over against the utterances of the Defender we are glad to set the following opinions of Charles Stewart, the smartest negro the writer has ever known, himself of northern birth, but withal of marked intelligence. Says Stewart:

> "I come to you today with words of praise for the south, because it has done so much for our people, and is still doing so much for us."
>
> "We are today indebted to the white man of the south for our religion. He taught our fathers and mothers to pray—he taught them the way to Jesus Christ."
>
> "I find that the white man of the south is willing to help us, to encourage us today, as he was fifty years ago."
>
> "A good many of our people are going north just now, and I am sorry to hear them saying hard things about the south."
>
> "Never forget the bridge that carried you over."
>
> "The foundation for manhood and womanhood was laid in the south."
>
> "We have gotten our educational foundation right here."
>
> "Every inch of southern soil is hallowed ground."
>
> "Let us not make a mistake by being led away at a time when we are most needed."

Stewart speaks of the negro as he, a negro, knows him. He speaks of the south and of the people of the south, as a negro, but as an intelligent, understanding negro. Stewart can not be accused of mixed blood. He is all negro, all man, and is devoting his entire time to helping the negro race. But nobody knows the failings of the negro better than does Stewart. Credentialed by his white and black friends of the north he has come among the negroes of the south, and has found conditions rather than theories. He is striving along with the thinkers of both races to improve those conditions, whereas the Defender is seeking to tear down the progress thus far achieved by the negro, and install hatred and venom and politics in its place.

THE NEGRO AND THE MULATTO

GREENSBORO N C NEWS
JUNE 25 1917

Is the caption of an editorial in the Barber's Bulletin, published here monthly by the best equipped negro barber shop in the state.

The editorial follows:

THE NEGRO AND THE MULATTO.

"Professor Reuter of Chicago has recently written an article in which he tries to prove that the mulatto is superior to the black man.

"We fail to see what material good such an article can do. If the mulatto is superior to the negro at all it is not because his complexion is more suitable to men able to help others. It can not be denied that many mulattoes have been pushed up in life and held up by hidden hands, and that many of them have been the recipients of rich legacies, wealth that has enabled them to educate their children and start them off in life with more than the neck length of the struggle. The black man, instead of having anybody to help him and push him up in life he is disdained and discouraged because of a tabooed color; and if it were not for the hope which he has found in the Christian religion he would not have done as well as he has.

"It is the biggest piece of folly at all for anyone to follow the idea or to practice the tradition that a man's color is a just earmark of his character and efficiency.

"The history of the black man's achievements has never been truthfully published in the English language, and much of that that has been translated into the English has been shrouded in disguise. How many negro school children know from history that it was the black man who first discovered the science of the stars, built seagoing vessels and introduced passenger transportation upon the seas; that Ethiopian sea captains transported members of the Cushite tribes to the southern coasts of Asia where in after years they intermarried with Mongolians and produced the race which Professor Blumenbach called the Maylay; that the civilization of the white race rests upon iron and that it was the black man who first discovered the art of smelting it; that it was the black god Osaris and his forty attending judges who first gave the world the procedure of the courts of justice for the trial of accused; that in medicine it was the negro who discovered calomel; that in architectural skill the negro set the pace for the white man and left evidence of that fact in the pyramids of Egypt; that in the ecclesiastical realms of the past Benedict was a saint and Augustine was a negro bishop of Rome; that the black Mago was so profound in his writings that his twenty-eight volumes on husbandry were translated into Latin by order of the Roman senate after the fall of Carthage; and that the great Hannibal has not been excelled in the knowledge of military art. The only virtue the mulatto may enjoy over the white or black man is the lack of race prejudice. It must be admitted that he holds no prejudice against the white man nor the black man. He is a friend to both."

Black and white in America are as oil and water. The two will not, can not, mingle. And the man of either race who entertains any such theory is a fool. Black is black and white is white, and never the twain shall meet, to paraphrase Kipling.

MAN WHO WEDS NEGRO LEARNS HE IS WHITE.

Special to the Globe.

Paris, Ky., July 11.—A man without a race! Shunned by his white relatives, pitied by his friends, white and black, Maxie Kohler, well-to-do Paris contractor, a white man, and his Negro family, are today facing a dilemma which threatens to wreck his life and break his wife's heart. Kohler, who until a few days ago believed hmiself a Negro, has discovered he is white. His sister and other relatives, from whom he has been separated since childhood and who recently discovered his whereabouts horrified by his interracial marriage, changed their addresses and refuse to communicate with him.

Marriage Is Illegal.

In the face of all, driven from his adopted race by circumstances over which he had no control, his marriage made illegal by the Kentucky law, avoided by his own race, Kohler declares he will not desert his wife and babies. Kohler's life is like a page out of fiction. When eight years old he and his sister were taken from a Cincinnati orphange and adopted by Nat C. Rogers, wealthy Kentucky land owner. Their early childhood with the Rogers family was happy. When their foster father died they went to live with his son, Roseberry Rogers, where they were again treated as members of the family.

Told He Was Colored.

The boy's happiness was short lived. After the death of Roseberry Rogers, he was driven from the house, he was told he was a Negro and must associate with other Negroes on the farm. He did not know what became of his sister. Kohler was too young to investigate the statement as true, went to work as a farmhand and lived with the blacks on the farm.

About twelve years ago he left the farm and came to Paris, where he became a brick mason and later entered the contracting business. He prospered, married and accumulated a modest fortune.

Has Two Children.

His home was a happy one, he was a good husband and a kind father to his children, a 5-year old boy and 11-months old girl.

Then came the knowledge he was born of white parents. The medium was a Cincinnati newspaper carrying an advertisement asking information of his whereabouts. He answered and in a few days received a letter from a small town in Oklahoma. The writer was his sister.

In the correspondence which followed Kohler told her of his supposed Negro blood and asked her for proofs that he was really a Caucasian. The answer included photographs of his father and mother and convinced Kohler that he really was white. Letters from other relatives confirmed this. Then Kohler wrote of his Negro wife and babies. The answers broke his heart. His relatives changed their addresses and refused to have anything more to do with him.

WOULD STOP INTER-MARRYING OF RACES IN WISCONSIN.

The Louisville News

Madison, Wis., Jan. 20.—Senator Bennett does not believe in the marriage of negroes and whites and has presented a bill to the Legislature forbidding such marriages and providing penalties upon either party to such a marriage. 1-27-17

Many of the States of the Union have such a law, and Senator Bennett says he believes it would be a good law for Wisconsin, and he says he thinks the mixture of the races is not conducive to the best interests of civilization.

Such a bill has been introduced in the Legislature before and has always been strongly opposed by colored citizens of Wisconsin.

GEE! THIS IS TUFF!

Twenty-eight Years Colored, Then Discovers He is White.

Paris, Ky., June 13.—For more than 28 years Mack Kohler has been accounted a Colored man. His wife is Colored and his two children are Colored and so are his friends and associates. But a few weeks ago an advertisement in the Cincinnati Enquirer asking for his name and address was answered by him and it turned out to be from his sister from whom he parted in infancy. She is a white woman. Kohler's mother died when he was a baby and a Colored family took him to raise. These foster-parents died and never told him about his family or birth. Every body now recalls that "Mack always did look like a white man."

DUMAS PROUD OF HIS AFRICAN BLOOD.

The Richmond Planet
1-13-17

A few weks ago a new novel of the great French author, Alexander Dumas, was discovered and has received considerable mention throughout the literary world. A French writer, in La Revue gathers together some reminiscences of the great novelist and among them is the following: "It is said of Dumas that he was so vain that he would often get up behind his own carriage in order to demonstrate to his friends that he had a Negro footman. He always seemed very proud of the fact that he had African blood in his veins."

Amalgamation—1917

MOSE ROBBINS FOUND GUILTY OF MURDER

Chicago Defender 5/1917

Galveston, Tex., May 18.—Mose Robbins was found guilty of murder in the second degree and the white jury recommended a ninety-nine year sentence, which was given him. This is the third time the condemned man has been tried and every time prejudice has crept into the case.

History of the Case

Mose Robbins is a native of Matagorda county, Texas. On the night of June 15, 1911, he caught his wife and a white man in the act of adultery. He killed both of them. At that time Robbins was in fair circumstances, but has gone broke trying to save his neck from the gallows. The local public (meaning the Race) has helped him through the efforts of Rev. A. Barber, Rev. A. D. Henderson and D. B. Backstrom, to the extent of $1,200.

Catches Employer With Wife

The tragedy occurred in Fort Bend county, Texas. Robbins was employed by I. T. Blake (white), putting in a shell road. Blake is the man whom Robbins caught with his wife and killed on the fatal night about 9:30. Blake's gun was laying on the table. He made a dash for it, but Robbins beat him to it. He immediately surrendered to the sheriff on the following morning.

Robbins was carried to the Richmond jail and confined for a year and six months. During that time he had one trial in Fort Bend county. He was tried for the murder of Blake, but to the surprise of all the jury disagreed, eight standing for acquittal and four for conviction. Two of the four were for different sentences and they all disagreed. As a mistrial automatically changes venue to another county, the next trial was in Galveston county. In December, 1912, Robbins was tried for the murder of his wife. The state appointed him an attorney, who beat the case. The jury brought back a verdict of not guilty in fifteen minutes.

Tried Again

About two months later he was tried again for the killing of Blake and the jury being extremely prejudiced gave him a death sentence. Such a difference. Not guilty for one who was of color and sentenced to hang for one who was white.

An appeal was taken in the Court of Criminal Appeals and the decision was reversed and the case was sent back to Galveston for retrial. The Court of Appeals in handing down the decision contended that Robbins should be tried for manslaughter and not for murder.

Miscarriage of Justice

In 1914, contrary to the order of the high court, the man was tried for murder in the first degree and again given death penalty. However, the judge gave him a new hearing. From time to time the case was continued, till the last trial, when he was given a ninety-nine-year sentence. To appeal the case is rather doubtful, as it takes $200 in this state and many of Robbins' best supporters have "flown" northward with the birds.

THOMPSON ACQUITTED

Jacksonville, Fla., Aug. 10.—For the first time in the history of Florida a member of the Race has been acquitted by a jury for the confessed killing of a white man. The readers of the Defender will remember the story of the affair, in which Edmund J. Murch, a wealthy capitalist of Bangor, Me., was caught in the home of George Thompson, who fatally shot him and who admitted afterwards that he had also intended shooting his wife. The white man was visiting at Miami, with his wife, and after having beer wounded made his way to the hotel at which they were stopping and accounted for his condition by stating that he had been injured in an automobile accident. After an investigation the facts came out. In speaking of the affair, the Miami Metropolis in its editorial columns, said:

"The case is a valuable precedent for Florida. It should prove to every Negro that he has the same right to defend his home against the white man as the white man has to defend his home against the Negro. The low-down white man who would invade the Negro home is too ornery to live in any decent community any way and outside of the acquittal given that Jacksonville Negro, he should be awarded a medal for ridding the country of the man he shot—Bangor, Me., the home town of the man who was killed, is certainly better off without him."

The above is certainly going some, and if there were only a few more "men" of the Thompson type in the south and a few more juries of the Jacksonville kind, virtue among a certain element of the Race's "ladies" would not be at such a discount.

WHITE JURY FREES COLORED MAN ON UNWRITTEN LAW

The Pittsburg Courier 8/3/'17

Jacksonville, Fla., August 1.—Edward Thompson, a colored man, on trial here since last Saturday for the killing on March 30 last of Edmund J. Murch, retired capitalist and politician of Bangor, Me., was found not guilty by a white jury today after only 20 minutes' deliberation. Murch was shot in the home of the Negro and died two hours later without giving the details of the tragedy, claiming that he was injured in an auto. Thompson claimed the unwritten law.

SERIOUS CHARGE AGAINST SOUTH CAROLINIAN

The Virginia Advocate

ALLEGED DETAILS OF CRIME PRECEDING INDICTMENT IS AMONG MOST REVOLTING EVER HEARD IN FEDERAL COURT HERE

3-1-17

(Courtesy World-News)

Charged with transporting his alleged mulatto daughter, Lizzie Dawkins, for immoral purposes, Sims McDaniel, said to be a wealthy white planter in South Carolina, is on the criminal docket for trial at the term of federal court which begins in Lynchburg, Tuesday. Several witnesses, including the negro girl, were in Roanoke for the February term of court, but McDaniel had not been apprehended, and the case had to be continued to the Lynchburg court.

McDaniel was indicted by the grand jury here in February on seven counts. He is charged with having transported Lizzie Dawkins, colored, from Whitethorne, Montgomery County, Virginia, to South Carolina, on May 24, 1916. According to reports, the girl was treated with severe cruelty, confined in a house of doubtful character in South Carolina, and persecuted. She was finally taken back to Montgomery County.

An Ugly Case

Rumored details of the case are of the vilest and most unprintable kind. The United States government has had a secret service man in Roanoke and in South Carolina, watching the movements of McDaniel. An investigator states his opinion as being that McDaniel lived illegally in South Carolina with a negress, the mother of Lizzie Dawkins. When grown to girlhood, Lizzie Dawkins, according to the investigator's opinion, was sent to Montgomery County, where she was employed as a servant in a respectable white household. Now, full grown and well developed, Lizzie Dawkins, according to the investigator's opinion, was the quarry which Sims McDaniel is said to have hunted. It is unofficially reported that a negro man and a white man, impersonating an official, with an alleged false warrant, visited the house where Lizzie Dawkins worked in Montgomery County, and, it is said, took her to the house in South Carolina.

Community Excited

The case has caused excitement in the quiet little community around Whitethorne, where the indignation of those persons familiar with the details of the affair has risen to white heat. It is possible for Judge McDowell, under the Mann white slave act, which was recently so liberally construed by the United States Supreme Court, to give Sims McDaniel, if he is found guilty, a penitentiary sentence.

ANDERSON AND WRIGHT

Fail To Have Police Captain Removed.

Louisville News

Officers Had Prohibited Social Intercourse of White Women and Colored Men In Chicago.

Cafes. Nov 25 17

Chicago, Ill., Nov. 21.—Sometime ago Capt. Max Nootbar, of the local police, issued an order prohibiting white women from dancing and drinking in the cabarets on State street and the south side.

Later the order was withdrawn because the officer had been advised that the order might be illegal.

But Louis B. Anderson, Colored Alderman, and Edward H. Wright, Colored corporation counsel, took Nootbar before the Civil Service Commission on the charge of having violated a State law forbidding discrimination.

Yesterday the Commission reported:

"We find that the order complained of was promulgated by Capt. Nootbar as alleged in the charges; that upon being advised by his immediate superior, First Deputy Westbrook, that the order was an improper one in that it would, if enforced, compel a violation of a State law, the captain immediately proceeded to cancel it; that as a matter of fact the order was in force and effect for only a few hours and that no substantial injury was sustained by any one by reason of its promulgation or enforcement.

"Therefore, we find the evidence insufficient to warrant the removal of the captain from the service of the city of Chicago."

Alderman Anderson prosecuted the case against the captain. The alderman claimed that the order was a clear violation of a State law and that the order forced cafe owners to violate the law.

White Mother Deserts Her Children Because of Color

Chicago Defender

Little Herbert and "Buddie" Holliday are without a home and mother's love because Mrs. Grace Holliday, 9727 Winston avenue, has cast them out of her heart. She has given as her reason that the father is not a white man. Now the children are in charge of the Juvenile court and a search for a decent home will be made for them when the case is decided before Judge Arnold.

Mrs. Holliday married George Holliday twelve years ago when the latter was employed as a city policeman in Atlanta, Ga., and it is claimed that he posed as a Spaniard. Two young boys came to make the life happy of this couple, but, it is alleged, that through some ruse she accused her husband of being a member of the Race. Mrs. Holliday while a resident of Atlanta is said to have mingled freely with the relatives of her husband, but when the influence of her mother and sister began to arouse her prejudice she decided to leave her husband and cast the children from her memory. Little by little she practiced the art of forgetfulness so that she has learned to completely rid herself of the children's company.

Herbert was found two weeks ago in the streets of Chicago by a patrolman and taken to the Dearborn station where Mrs. L. M. Covington, 556 East Thirty-sixth street, a social worker interested herself in the case. Herbert told Mrs. Covington that he had been sent to his mother by his grandmother, who lived in Atlanta, Ga.

OREGON LEGISLATOR INTRODUCES INTER-MARRYING BILL.

"If White and Colored Love, Let Them Marry," He Says.

Other Efforts Make Him Appear As Friend To Race In the Northwest.

The Louisville News 1-3-22

Salem, Ore., Jan. 22.—Representative D. C. Lewis, of the late city of St. Johns, again is championing the Negroes and other Colored residents of the State.

Lewis was author of the resolution adopted at the last session submitting to the voters the proposal to eliminate from the State Constitution an obsolete section prohibiting Negroes from voting. The proposal was defeated at the recent election.

But today Lewis came forth with another bill designed in the interests not only of the Negroes but of Chinamen and Kanakas as well. It would repeal provisions of existing laws making it illegal for Whites and Negroes, Chinese and Kanakas to intermarry.

"If a White man loves a Colored woman or a Chinese woman, let him marry her," he argues.

"No, I haye no particular couple in mind, but some of my Colored constituents asked me to introduce the bill."

Tomorrow he will introduce another bill making it unlawful for the Secretary of State, State Printer or other officer to print as a part of the State Constitution those provisions making it illegal for Negroes to vote or to hold property.

He says that this course will eliminate the objectional sections from the Constitution—that the Fourteenth amendment to the Federal Constitution abrogated them long ago. It was not necessary even to submit the repeal amendment to the people at the last election, he says.

(Special to The Amsterdam News.)

Petrograd, June 10.—The revolution has added a new and gloomy chapter to the romance of the Grand Duke Michael Michaelovitch, cousin of the deposed Czar and his two lovely black-eyed daughters, the two latter descendants of Peter the Great's famous black slave, Hannibal.

Hannibal was given to the Czar by the Sultan of Turkey. When Peter, who had no respect for birth, apart from brains, discovered the slave's ability, he made him a general, and he proved one of the best Russia has ever had.

Hannibal married a Russian woman of good family, and among his descendants several generations later was Nicholas Pushkin, one of the greatest poets of Russia. A strong tendency to romance has always been evident in this family.

Grand Duke Michael has for some years been residing in London.

WHITE BLACKMAILER OF COLORED DOCTOR GETS SIX MONTHS.

The Louisville News 1-27-17

Henderson, Ky., Jan. 25.—Two weeks ago Wm. Kelly, a white man, entered the office of Dr. Wilson, Colored, and accused him of having performed a criminal operation on a white woman who had just left the doctor's office. He brandished a gun and threatened to kill Dr. Wilson unless he "coughed up" $50. Dr. Wilson denied the charge and declared he had no money. He offered to go downstairs and get $10. When allowed to go, he called the police and told them of the plot between the white man and woman to blackmail him. He was sent back with a marked $10 bill and when Kelly came out of the office he was arrested and the bill found on him. The woman was not caught. It is said Kelly had a list of names of every Colored doctor in the small towns of the State. It is also alleged he had worked this scheme on other Colored physicians.

At his trial yesterday Kelly was given six months in jail.

This is a pretty nice scheme and Colored doctors are warned to look out for such blackmailers and do as Dr. Wilson did.

WHITE AND BLACK NABBED IN RAID

Amsterdam News 6-8-17

Six Whites, Two of Them Girls, and Six Colored Men Arrested

HAD HULLABALLOO PARTY

Locked Up on Charges of Loitering and Disorderly Conduct

(Special to the Amsterdam News)

Nashville, Tenn., June 30.—Sol Cohen's famous flats and bootlegging stand, located in the heart of Black Bottom, was again raided by the police last night, and twelve persons, including two young white, six colored men and four white males, were taken into custody and carried to the city police station.

Herded in a small room in the basement of the flats, which the police say is used as a salesroom, colored men, white girls and white men were all enjoying themselves as the guests of a "hullaballoo" party. There were no colored women present.

"One Big Party."

The police say that when they entered the room the party of blacks and whites were drinking beer and other intoxicating liquors. All were mingling together as "one big party."

Those arrested gave their names as Della Blake, Mary Allen, white; John Harris, John McCormack, James Johnson, John Riley, white; Walter Jones, James Hall, George Nelson, James Bliss and Charles Patton, colored.

"UNWRITTEN LAW" PLEADED BY NEGRO

Constitution 3-22-17

Thompson Says He Killed the Maine Capitalist for Invasion of Home.

Jacksonville, Fla., March 21.—That robbery was not the motive of the murder of Edmund J. Murch, the retired Bangor, Maine, capitalist here yesterday afternoon by George Thompson, a negro, has been established by the police, who have been busy collecting evidence to corroborate the statement of Thompson to the effect that he found Murch in his home.

Murch died at his boarding house here a few minutes after he managed to reach there mortally wounded. The police, however, have been unable to ascertain how the wounded man reached his place of residence after receiving the death wound. He lived eleven blocks from the scene of the shooting and for only one block from the negro's home blood stains indicating the direction the wounded man took are in evidence.

It is believed that one block from Thompson's home Murch secured an automobile which carried him home in time to see his wife before he died. He told her that he had been injured in an automobile accident. No one saw him reach his home. Upon reaching there he fell into a chair on the porch and it was there that another guest of the house found him.

Thompson, who operates a restaurant in the negro section of the city, declared today in a statement to the police that he had suspicions of visits of Murch to his home and when his wife left his restaurant to go home yesterday he closely followed her, hid and waited. He admits having fired five shots, four inside of the house and the fifth after Murch fled into the street.

The inquest over the body of Mr. Murch was held this afternoon before Justice of the Peace Dubose. Thompson was held to await the action of the grand jury on a charge of murder, and his wife, Esther Thompson, was held as an accessory after the fact, bonds not being allowed. The principal witnesses were the defendants and police and county officers.

The body of Mr. Murch will be shipped to Bangor Friday night, accompanied by his wife and family physician, Dr. Thomas, of Bangor, who has been in the state with Murch all winter.

though a deal of the best white blood is said to have received at some time or other a Polynesian tributary.

It is natural, with the change of Government, and all that change entails, that the fashion should have passed. Much else has passed with it; the knowledge of Hawaiian, for example. Every one uses Hawaiian words, but the majority of American children do not learn the language. They are carefully not allowed to lest a chance Hawaiian playmate should let in a flood of Polynesian information on their innocent minds. The Kanaka infant has "nothing to learn"; therefore much, too much, to teach. It is again, in some ways, a pity, for the Kanaka himself has no interest in the preservation of his tongue and it is degenerating into pigeon talk.—Katherine Fullerton Gerould, in Scribner's Magazine.

[illegible] JOURNAL

OCTOBER

NO SOCIAL EQUALITY.

Editor Ohio State Journal:

I have read in the paper a good deal about the right of the colored man and he is claiming that he is not getting justice and equal rights. Now what I want to ask is this: Where is the line drawn between equal rights and social equality, or is there supposed to be a line? If there is no line, then equal rights and social equality must mean the same thing. Is this what the colored man means when he talks all the time about equal rights? If it is, then let's get down to brass tacks. Social equality and equal rights being the same thing, means that the negro is the white man's equal in all things, means intermarriage and amalgamation of the races.

Now I want to say right here without further preamble that the white race is not ready for social equality and will not amalgamate with the negro race. It is contrary to nature and the white race will never adopt it. Why is the colored man everlastingly talking about equal rights? That is the one supreme dream of the negro—social equality with the white man so that he may get white women for his wives.

The white race and the negro race have nothing in common socially. They are two different races altogether and can never amalgamate. The colored race has rights, of course, and they should be respected, but when it comes to social equality between the two races there is a great gulf fixed. Let the negro learn that and the sooner the better. A. C. MILLER.

Urbana, O., Oct. 10.

LESS HAWAIIAN INTERMARRYING.

The Guardian

Says Katherine Gerould Children of Americans Not Allowed to Learn Hawaiian Language—Afraid They Will Learn of White Tyranny and Robbery.

1-27-17

Everywhere in Honolulu you find witnesses to a now perished state of society, when princesses of the blood and daughters of great chiefs married Anglo-Saxons. With the passing of the monarchy and the subsidence of the native aristocracy, there is less temptation to the American or Englishman to espouse a native, and I believe it is not much done at present except in the lower classes—

CONTEST FOR $40,000 ESTATE FAILS

Chicago Defender 6-24-17

Contention Upheld That Elizabeth Mary Simpson Was Creole

By a Staff Correspondent

St. Louis, Mo., Feb. 23.—Last week the suit of seven Mississippi residents who claimed the estate of Elizabeth Mary Simpson, said to be white, as her closest living relatives and heirs, was dismissed by Circuit Judge Hennings. The property involved is valued at $40,000 and is in real estate located at 2940 Prairie avenue, this city.

The defendants, who are white, were Eugene Lehman and his wife Mary, to whom Elizabeth Simpson had willed the property. She died in 1901.

The plaintiffs asserted that the woman was a "Negro" and had been a slave. The defendants, who lived at her home, declared she was a creole of Spanish and French extraction. She received the property from Peter Lehman, white, who died in 1890, for whom she was housekeeper for years. Peter and Eugene Lehman were cousins.

Judge Hennings said he dismissed the suit because he did not believe the plaintiffs were in any way related to Elizabeth Simpson, and for the further reason that she had willed the property to the defendants. He also said he did not believe she was a member of the Race.

The plaintiffs asserted that Lehman was captain of the steamboat "Sunny South" and that Elizabeth Simpson had been employed by him as a maid on this boat in the early 70s. R. M. Nichols, attorney for the defendants, said he had known Peter Lehman for years, had been his attorney, and that he never was a steamboat captain. He was in the meat business, the attorney said, and he also claimed Elizabeth Simpson was a creole.

N Y C TRIBUNE
JULY 9, 1917

What the Negro Really Wants

To the Editor of The Tribune

Sir: If Mr. Arthur Baker will take the trouble to read a few facts that are compiled by negroes he will possibly be surprised to know that the school system of the South, as provided for negroes, is not quite as perfect as he would like to have people believe. His statement that every Southern state has provided educational institutions for its negroes at a great expense to the white taxpayers is not true. The negroes in the South pay enough taxes to enable them to pay for their own schools. The trouble is that it isn't all applied to the negro schools. The white children are given the scholastic advantages, and if there is enough to go around the negroes get the rest. If not they are the ones to go lacking. I would not make such a sweeping statement as Mr. Baker has made and say this is true of every state, but it is true of a great many states, especially those of the southern South, with the exception of Texas, which has an endowment and neither race has to pay. This being the case, I hardly think the negro is entirely to blame for being illiterate.

The negro does not desire social equality to the extent of marriage. It is as distasteful to the majority of negroes as it is to the whites. What he desires most is to be allowed to earn his bread, provide his family with a home and educate his children, giving them the advantages which he himself has been denied. DAISY TAPLEY.

New York, July 5, 1917.

MAN LYNCHED; BODY RIDDLED WITH BULLETS

Shreveport, La., May 11.—On a recent Saturday night one of the worst crimes ever committed against a member of the Race was perpetrated by a mob, among the members of which were two deputy sheriffs, Bazer and Cawthorn. Henry Brooks, aged about 40 years, was the victim, his crime being the alleged illicit relations with a white woman, Mrs. Essie Lowenton. The children in the neighborhood were instructed to watch the Lowenton house, and when Brooks went in they were to give the alarm. On the night in question, after the man had been reported as in, the mob went and got him, and after taking him to the woods, tied him hand and foot, and put a rope around his neck and a tree to keep his body from falling; and then used him as a target, the body showing many [illegible] bullet wounds, besides several knife thrusts. In fact, the condition of the corpse would have sickened a soldier fresh from the European trenches. The woman was given three hours to get out of town, and her two children, girls, aged 8 and 10, were taken and turned over to a probation officer. Sheriff Hughes and two other deputies, Tanner and Huckaby, were also in at the killing. The Shreveport Times of Sunday, April 22, had a lying statement to the effect that Brooks made an attempt to escape after being placed under arrest by the sheriff and his deputies, and that he fired at them with a Colt's revolver. This is known to be false, as Brooks had no gun, and was occupying a separate room when the raid was made. The woman did not attempt to do as most of these "white ladies" do when their affection for men of the Race are discovered—yell "rape"—but admitted that the man lived at the house and had done so off and on for four years.

Memphis Appeal 5-12-17

LAWYER FEES COME HIGH FOR BETTY HICKS

(Special to The New York Age)

Memphis, Tenn.—When the courts a few months ago decreed that Betty Hicks, colored, was rightfully entitled to the estate left by A. H. Jennings, the father of her children, the personal property left by the testator was put at $3,500, and it was estimated that the six hundred acres of land near Pearly would bring quite a fancy figure.

Bettty Hicks has been forced to spend thousands of dollars in attorney's fees, which fact has been brought to light by the filing of a bill in chancery to sell a portion of her land to the value of $11,500.

Jennings died three years ago leaving his property to his common law wife and children. His relatives stubbornly contested the validity of the will, but the higher court decided that the will should stand.

After this decision a move was made to appoint a guardian for the woman, but it was found that to do so the court would have to adjudge her of unsound mind, which was done against her wishes.

The management of her affairs since has been such as to make a move to sell some of her property in order to pay her legal representatives.

Negress or a Creole?

Estate Valued at $40,000 Depends on the Answer

Constitution 2-15-17

St. Louis, February 14.—Circuit Judge Henings today took under advisement the question whether Elizabeth Mary Simpson, who died sixteen years ago, leaving an estate of $40,000, was a negress or a Creole.

Elizabeth Simpson was the housekeeper for Peter Lehman, who at his death left her the Lehman homestead worth $40,000. When the housekeeper died she willed the property to Lehman's cousin, Eugene Lehman.

Six Mississippi negroes who claim to be heirs of Elizabeth Simpson brought suit against Eugene Lehman to contest the will. Lehman and his wife and several white witnesses testified today that they believed Mary Simpson was white.

The negroes, headed by Saulsbury Simpson, who claims to be a nephew of the deceased housekeeper, testified that she was a negress—a slave in Mississippi who was set free by her master, Peter Lehman, just before the civil war.

Amalgamation—1917

Colored Wife Wins Big $100,000 Will Contest

2-24-17

The Journal & Guide

Nashville, Tenn. — The Supreme Court of this State has affirmed the judgment of the lower courts which upheld the will of J. H. Jennings, a white man, who died, leaving his estate, valued at $100,000, to Bettie Hicks, his colored common law wife, and their ten children.

In upholding the validity of the will, Bettie Hicks and her children will come in possession of an estate consisting of one thousand acres of valuable farm land and other property.

The will was contested by relatives of Jennings, who, in the will contest contended that the signature of an essential witness to the will was a forgery and had been placed on the instrument after the death of the testator.

This contention was overthrown by the proof, as the court found, and it was held that all the evidence to sustain the contention of the contestants was the result of intimidation on the part of some of the contestants. It appeared that Bettie Hicks, the chief beneficiary of the will, had become so intimidated by the testator's brother, and was in such fear of him, that she became the chief witness against the will and gave false testimony against her own interest. The Court stated that the executor, Paul Barnett, who was the closest friend of the testator, had been threatened with an unjust criminal prosecution and induced to agree to a compromise, which was afterwards overthrown.

The Court found that the testator had recited in the will that he felt it to be his moral obligation to leave his estate to the woman with whom he had lived and to their children, and that it was his strong desire that none of the property should go to the Jennings family. The court stated that the only decent thing the testator appeared to have done in his lifetime was to provide for his children by his will, and that it would have been a pity if this action had been set aside.

The Jennings will was prepared by Paul Evans, a former attorney of Memphis. Evans refused to testify to his signature as a witness to the will when it was probated because he had not been paid a fee of $1,000 which he claimed to be due him from the estate, and was committed to jail for a short period of time for contempt before his consent to testify was procured.

Evidence adduced during the trial of the case was that Bettie Hicks became Jennings' common law wife when fourteen years old.

YOUNGSTOWN O., VINDICATOR
JULY 20, 191

FATHER OF WAYWARD GIRL IN THE CITY

Says Young Woman's Mother Also Ran Away With Negro—Girl Skipped Three Times.

Thomas Steinspring, of Cannonsburg Pa., father of Lucile Steinspring, a 16 year old white girl who was arrested here early Friday in company with a colored man named Burgess, arrived here Saturday afternoon to investigate the circumstances of his daughter's arrest.

Steinspring, who is extremely deaf and partially paralyzed was much cast down, but apparently little surprised at his daughter's predicament. He said that the girl left home a week ago, and that he saw Burgess at his house a short time before the girl disappeared. He also said that this is the third time the girl has left home. She is said to have a juvenile court record at Washington. Pa. Steinspring also said that his wife left him and disappeared with a colored man some three weeks ago.

The Steinspring girl is at the Detention home and Burgess in the city jail. Steinspring will prefer charges of a violation of the Mann act against Burgess, and he likely will be taken back to Cannonsburg to answer to these charges. He has not been arraigned before a court here as yet.

SUPREME COURT REVERSES LAW IN VIRGINIA.

White Decedent's Will Set Aside—Colored Children Lose Estate.

Special to The Freeman.

RICHMOND, Va., March 30.—In the case of W. E. Knox and Allo L. Wilson, executors of Joseph N. Winfield, against the heirs-at-law of Winfield, the supreme court refused to grant an appeal from the decree of the Essex circuit court, entered Aug. 15, 1916, holding that certain paper offered by the executors as the last will and testament of Winfield was not his true will. The property will therefore, pass to the heirs-at-law.

Knox and Wilson were named as executors in the will, which was admitted to probate in 1913. This instrument bequeathed to Mary Wilson, Winfield's mulatto housekeeper, and her eleven children all the property of which the testator died possessed. The latter was a white man who never married. During his life, however, he freely acknowledged Mary Wilson's children to be his own, cared for them and sent them to school.

N Y C MAIL
SEPTEMBER 22, 1917

Our Problem of Race Assimilation.

The magnitude of America's problem of race assimilation can be appreciated only when the proportion of native stock to foreign stock is realized.

About 41 per cent. of our adult males over the age of twenty are foreign born or born in America of foreign parents.

Of the population of continental United States 24 per cent. are foreign-born whites; 17 per cent. are native whites of foreign parentage, and 10 per cent. are negroes Indians or orientals.

Only 49 per cent. are native whites of native parentage.

These figures show the need of accelerating the welding processes of the melting pot. They show the need of stimulating the work of assimilation in the schools, through civic activities and through governmental agencies.

Each of the various race groups represented in this summary of our population has inherited its traditions, its points of view and its aspirations from an ancestry alien to the history and the traditions of the American people. They must not be permitted to be dominated by and to perpetuate their separate sentiments, their separate race loyalties and race aspirations.

They must be welded into one sentiment and one aspiration—the sentiment and the aspiration of a united American nationality. And that welding must be rapid and complete.

The work that has been done by many agencies is only the beginning of this work of nation-building. The bulk of the task remains to be performed.

This is the problem that should engage the earnest attention of every American—every legislator, every teacher, every individual.

OCTOBER 12, 1917

This Correspondent Need Not Be Afraid—Negro Social Equality Will Not Result From This War.

TO THE EDITOR OF THE SUN—*Sir:* In the latest edition of Leslie's Weekly (October 13), I quote from part of an editorial entitled "Negro." It says, in part: "The negroes of this country who go to France to fight, or who replace workingmen who go as soldiers, will demand, and justly so, full American rights. . . . In Europe there are practically no distinctions. A negro can mix with folks as an equal, just as a Spaniard, for example, does here. Even intermarriage is not regarded as miscegenation. . . . The negro should be assured all the protection and rights that go with American citizenship, but in this is not involved intermarriage or social equality."

Now, Mr. Editor, full American rights to any negro (intelligent or otherwise) stops at nothing less than intermarriage and social equality, for I quote from this same copy an article written by Lucy F. Pierce, namely: "For the first time colored men will be viewed from a military standpoint on a plane of equality with commissioned officers of the regular army. . . . It is the greatest opportunity for social advancement which has ever come to colored men of America. It is one of the most significant innovations which the current conflict has created in American affairs."

Then, Mr. Editor, if this great war's aim and ambition is to socially advance the negro, God pity the American women, especially those who still recall the horrible atrocities immediately after the surrender in '65. If I had to choose between being brutally assaulted by either a German officer or a negro officer, I'd choose a Hun, 10 to 1. Yet, I'm an American through and through and have a brother in the regular army ready to fight the Germans at any cost. A negro is no more to be trusted with women than the Germans. One race is as big a menace in war times as the other. There will be very few women who will willingly send their men folks to the war when they realize there's more to fear from the average negro than the average Hun.

COLUMBUS O CITIZEN
JULY 10, 1917

"WHITE NEGRO" ONCE LIVED IN COLUMBUS

Maxie Kohler, Paris, Ky., contractor, shunned by white relatives because of his inter-racial marriage, spent nine months in Columbus. He left here a month ago.

The story of Kohler's troubles, carried Saturday in The Citizen, came to the attention of W. H. Litchferd, hotel proprietor at 90 N. Fourth-st, where Kohler stayed while in Columbus.

"Kohler came to the hotel last August," Litchferd said Monday. "He talked frequently of correspondence with his sisters, who were inquiring about his family.

"He left here, he said, because work was scarce. He worked as a bricklayer the entire time he was here and was known as a man of sober habits."

A few days ago Kohler discovered that he was of white parentage, despite the fact he was reared by a colored family and has a negro wife and children.

WHITE MAN TO MARRY COLORED WOMAN

Newton Insurance Broker Gets Licens in Bucks County to Wed Woman Half His Age.

The Wisconsin Blade 3-17-17

Lansdale, Pa. (Special to the Blade)—When Nicholas Mueller, aged fifty-one years, insurance broker of Newtown, and Lottie B. Taylor, colored, aged twenty-seven, appeared at the county court house to secure a license, Marriage License Clerk Charles Brown consulted District Attorney Calvin Boyer, but no law could be found prohibiting a marriage between a white and a colored person, so the license was issued. It is not known whether they have been married.

The return does not have to be made to the court house for thirty days, and local ministers have not performed the marriage. The colored woman is a seamstress of near Newtown.

N Y C HERALD
SEPTEMBER 29, 1917

Negro Blood Causes Recruit to End Life

HERALD BUREAU,
No. 1,502 H STREET, N. W.,
WASHINGTON, D. C., Friday.

In the draft lottery one of the early numbers selected was that of Alfred Lord, twenty-seven years of age, of Mineral City, Ohio.

"I'm ready," said Lord, when he got the news.

With an increment of 105 drafted men, he left home last Monday for the cantonment at Chillicothe. A crowd at the station cheered and waved flags.

At Chillicothe, as is the rule, regular army surgeons were on hand to pass on the physical qualifications of the men. Lord was examined in turn, but the surgeon did not pass him. Instead, he called in other surgeons. They, too, examined Lord. There were whispered conferences.

"We are sorry to tell you this," one of the surgeons said, finally, "but there is evidence that there is negro blood in your veins. You will have to go into a negro regiment."

Lord, who, although of dark complexion, always had thought himself white and had associated with white men all his life, was heartbroken. That night he committed suicide.

COLORED WIFE WINS IN BIG WILL CONTEST

The New York Age 2/5/17

NASHVILLE, Tenn.—The Supreme Court of this State has affirmed the judgment of the lower courts which upheld the will of J. H. Jennigs, a white man, who died, leaving his estate, valued at $100,000, to Bettie Hicks, his colored common law wife, and their ten children.

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that Bettie Hicks, the chief beneficiary of the will, had become so intimidated by the testator's brother, and was in such fear of him that she became the chief witness against the will and gave false testimony against her own interest. The court stated that the executor, Paul Barnett, who was the closest friend of the testator, had been threatened with an unjust criminal prosecution and induced to agree to a compromise, which was afterwards overthrown.

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Evidence adduced during the trial of the case was that Bettie Hicks became Jennings' common law wife when 14 years old.

MAN, LEARNING HE IS WHITE, IS OSTRACIZED

CINCINNATI POST
JUNE 30, 1927

Maxie Kohler, Adopted in Cincinnati, Given Proof He Is Not Negro.

MARRIAGE IS ILLEGAL

Kentucky Laws Theoretically Annul Tie and Make Children Fatherless.

Thru discovery made in Cincinnati that he is a white man, Maxie Kohler, well-to-do Paris (Ky.) contractor, and his negro family, faced Saturday a dilemma which threatens to wreck his life and break his wife's heart.

Kohler until a few days ago believed himself a negro.

His sister and other relatives, from whom he has been separated since childhood and who recently discovered his whereabouts, horrified by his inter-racial marriage, changed their addresses and refuse to communicate with him.

Adopted in Cincinnati

When 8 years old he and his sister wrere taken from a Cincinnati orphanage and adopted by Nat C. Rogers, wealthy Kentucky landowner.

When their foster father died they went to live with his son, Roseberry Rogers, where they were again treated as members of the family.

The boy's happiness was short-lived. Afted the death of Roseberry Rogers he was told he was a negro and led to believe he must associate with other negroes on the farm. He did not know what became of his sister.

Kohler was too young to investigate his parentage and, accepting the statement as true, went to work as a farmhand and lived with the blacks on the farm.

"Ad" Gives a Clew

About 12 years ago he left the farm and went to Paris, where he became a brickmason and later entered the contracting business. He married and accumulated a modest fortune.

His home was a happy one, he was a good husband and a kind father to his children, a 5-year-old boy and 11-months-old girl.

Then out of the sky came the knowledge he was born of white parents.

The medium was a Cincinnati newspaper carrying an advertisement, asking information of his whereabuots. He answered and in a few days received a letter from a small town in Oklahoma.

The writer was his sister.

Law Brings Problem

In the correspondence which followed Kohler told her of his supposed negro blood and asked her for proofs that he was really a caucasian. The answer included photographs of his father and mother and convinced Kohler that he really was white. Letters from other relatives confirmed this.

Then Kohler wrote of his negro wife and babies. The answers broke his heart. His relatives refused to have anything more to do with him.

"What can I do?"

That is Kohler's problem. Kentucky laws forbid intermarriage between whites and blacks. In reality his children are fatherless.

If he leaves Paris he must give up the business he has given years to build.

If he stays he must abandon his wife and children or live outside the law.

NEWS NOTES OF PORTLAND 50 YEARS AGO

At the meeting of the P. A. & N. U Association last evening, Dr. Seth C Gordon officiated. The names of 17 applicants for membership were presented. It was voted to secure a janitor to have charge of the rooms of the association.

The house of Capt. Alvin Hall at Falmouth was seriously damaged by fire on Saturday.

* * * * * *

It has been suggested that a clock be placed in the tower of the new school

MILWAUKEE

Colored People Oppose Benn

Preparations to protest against e Bennett bill, which makes it a criminal offense for whites and blacks to intermarry in Wisconsin, were made at a mass meeting of colored people in St. Mark's church, 487 Fourth-st, Friday night. A committee, consisting of George De Reef and L. H. Palmer, was appointed to oppose the bill before the judiciary committee of the legislature.

"I think such legislation is against the spirit of American institutions," said the Rev. J. S. Wood, pastor of St. Mark's church. "It is unconstitutional, and tends to demoralize society, rather than conserve it. The matter of marriage is a social affair, to be regulated by individual choice rather than legislative enactments. While I would prefer absolutely no intermarriage, I believe in personal liberty when it comes to the matter of family relation.

"The bill is more drastic than any bill ever presented in a legislature, north or south. When one carefully studies it, it is specifically class legislation.

At the meeting arrangements were made for a monster Lincoln day service, Feb. 11, in connection with the monument movement. Mr. Woods will speak at 11 a. m. on A Black Man's View of Abraham Lincoln. In the evening a platform service meeting will be held, when Dr. A. L. Heron and George De Reef will speak. Marie Burgett will read an original poem on Abraham Lincoln.

L. A. NEGROES SIGN BLOOD PACT; WILL FIGHT MULATTO RULE

LOS ANGELES CAL RECORD
DECEMBER 28, 1927

Laying open their arms with the small sharp blade of a pearl-handled pocketknife, a number of Los Angeles "black" negroes recently dipped their pens in their own blood and signed their names to what may become an historic document.

"We stick together until death" is the meaning of the blood ceremony, according to A. C. Lucas, colored leader.

Lucas, who is better known about Los Angeles as "Luke," and who once ran for the city council, stated Friday that the paper the "black" negroes of Los Angeles signed was a preliminary agreement to start a nation-wide organization of negroes in revolt against mulatto domination.

"Luke" says that every "black" negro who joins the organization will have to sign his name in his own blood as part of the initiation.

No half-breed will be allowed to join the organization, according to "Luke." and the founders are seriously debating keeping out all but Simon-pure Africans. The society probably will be known as "The Sons and Daughters of Mighty Nimrod," and it is hoped that after it has become established in Los Angeles it will spread over the entire country.

"Luke" emphasized the fact that the society will in no way be a menace to the white race. The black negro of the south, he points out, does not want social amalgamation with the whites. The black negro, he claims, has race pride.

It is the mulatto, "Luke" says, who has in the past been ashamed of his negro brother and has tried to draw away from him and associate with the whites. This effort, "Luke" says, has been the reason for friction between the two races.

"Luke" complains that whenever the negro is recognized in Los Angeles in the religious, political or business world such recognition goes to the mulatto.

Amalgamation – 1917

A DRAMA FROM REAL LIFE

New York Age

Nov 29 – 1917

(BY LESTER A. WALTON)

SOME weeks ago, under the caption: "A Tragedy in Real Life," there was published in these columns an article telling of the unnatural desire of a white mother to part with her child who is of mixed parentage, the father being a Negro of light complexion. The mother is said to love the child dearly, but knowing the sting of color prejudice in this country feels that her offspring should be happier with "members of its race."

In reciting the facts in the case I published a letter from a wealthy and philanthropically inclined New York woman who had interested herself in securing a good home for the child in a Negro family. "A tragedy of the Negro race" was the characterization made by her in deploring the separation of mother and baby.

To this characterizaztion I took exception, asserting that if it was a tragedy it was one in which both races were equally responsible.

Upon reading my views on the subject the lady in question wrote that she had read my comment but was deeply interested in finding the proper guardian for the baby; that she was dealing with a fact not a theory. Her intimation seemed to be that my contention which was that the child of a white mother and a near white father did not put the entire onus on the Negro race, was a more hypothetical question than real.

Many letters have been received by THE AGE relative to this strange case, but the most interesting comes from a white woman, which reads like a human document.

This is what she writes:

To the Editor of THE NEW YORK AGE:

On October 11, was printed in your paper "A Tragedy in Real Life," by Lester A. Walton and I have tried to forget but it is impossible. I cannot go to sleep at nights for thinking about it, and continually a voice cries to me: "Speak the truth!" I feel that I must make some excuse for myself at least, being a member of the white race, as far back as I know. I am one white woman who could not be an unnatural mother like the one mentioned. I love a colored man with every form of the deepest, truest love that is possible between one human being and another. First, the love of admiration, because he is very handsome, good and intelligent. The love of true friendship, because I will sacrifice my whole life for his happiness. The brother or sister love, which enjoys his companionship. The true full love of a wife for her husband and because I wish to please him in every little desire. And I love him with a true motherlove which wishes to care for him, protect him with my life if necessary. My love goes back to the time he was born, and often as large as he is, he appears to me just like a tiny little new baby that I must wait on, bathe and tenderly care for. I shall love him from the cradle to the grave—to the end of eternity; and will sacrifice my life for him. Whose love can be greater?

It is needless to say if ever I am blessed with the good fortune to have a child by this man, it shall be to me like an angel from heaven and shall share the same love and devotion as its father. The whole world could not turn my love from my dear ones. If they tried, it would only make me hug them tighter in my arms to keep them from harm and love them more if that could be possible. I cannot understand how a mother can give up her own flesh and blood. As Mr. Walton says there is something radically wrong. Oh, yes, indeed, there is! It is prejudiced feeling which is ignorance and jealousy, and selfishness and cowardliness. Oh! I am so ashamed of the atrocious, barbarous acts committed by the low white people. When I read of the terrible lynchings, burnings and other cruelties heaped upon the harmless and innocent, it seems my heart will burst from my intense thoughts of anger and pity for the offender, and great sympathy for the persecuted.

I know the stories printed in the papers are true; I have friends who have seen actual cases. And I have personally witnessed the most rude actions and insulting remarks passed by the low ignorant white people to members of the colored race, who are conducting themselves as perfect gentlemen and ladies. It was not necessary for me to spend any great length of time in southern cities, for instance Nashville, Memphis, New Orleans, Houston and Galveston, before I was completely disgusted with the common ways of the majority. But I will state truthfully, we also have plenty of the low trouble making class right up here. I have often witnessed on the street, in cars, in picture shows especially, some ill-bred, uncultured, white people making fun of a colored person or a Chinaman, or any race a little different from themselves, by turning up their noses, as we say, or making faces, or laughing a mocking laugh. And I have thought if those people only had sufficient intelligence to realize how common and ridiculous they make themselves, they would desist immediately. But they are weak-minded, probably born idiotic and raised in poor circumstances, so we should be a little generous and say, "God forgive them, for they know not what they do," so long as they are harmless. But those people who go so far beyond all reason to delight in torturing someone bodily as well as mentally, commit such atrocious acts as lynchings and other cruelties to any person, be he guilty or innocent (and in most cases the victim is innocent), are insane and brutal murderers, and should be locked up the remainder of their lives, if necessary for the safety of others.

But I am glad to say not all white people are so low. There are exceptions. We must remember there are good and bad, intelligent and ignorant, in all races and nationalities, excepting none. That mother knows she is wrong in giving up her child, if she is not a born imbecile. She is in all probability just selfish and cowardly. Afraid of the criticisms that will be passed by others. Well, if she wishes to remain with the ignorant, that should be her privilege. But I do hope that poor, little, innocent baby will be taken away from such people and such environments, to be raised with broad-minded people, a good, unselfish, gentlemanly man. What if the colored race were as selfish and cowardly as the majority of whites, and would "wash their hands" of all the little babies of mixed parentage, say: "It is not mine either?" What would become of all those poor little innocent beings? This country would have another very serious problem to handle. They would have to leave thousands of little lives go out forever, or spend millions of dollars for homes to care for them. But thanks to the grand, noble character of the colored race, they say: "You are mine." It makes no difference if they possess only a few drops of colored blood and are nearly white, and take them under their care and protection.

Two parties are very poor specimens of humanity, if they choose to pass a few moments pleasure together, and then shift the responsibility of the consequences onto others. Both parties and both races should share equally the blame and responsibility. I would be very proud to possess colored blood. No race on earth has advanced in civilization and knowledge in all intellectual walks of life as rapdly as the colored race. Great men are seldom understood or appreciated in their time, but their deeds shall live after them.

Oh, how I admire such a man as Mr. Walton, who is not afraid to speak the truth. Even as poor a mother as that woman is in her willingness to give up her own child, he found some good in her. I agree with him in every word, it is all true and appeals to me so strongly as a great moral lesson. I am sorry every man and woman in the United States has not the opportunity to read it. It might enlighten some ill-informed people of true facts, and those with a guilty conscience might do a little wise generous thinking, and be more just and humane. Such writings do worlds of good in teaching just, broad-minded views and equal rights for all races.

Your paper and others do much more good than you realize. I have heard people remark that certain papers (not referring to yours), print stories of the persecution of the colored race to create agitation. I cannot see it in that light. When I see just the heading of an article which relates to a true and sad story, I always think "Lest we forget." Oh! I hope we will not all forget that we have brothers and sisters, both old and young, thousands of them in other parts of the world who are suffering and need our assistance. Every word I read which stands for the advancement of the colored race and bringing the world nearer to a real civilization, glitters before my eyes like sparkling, precious stones on pearl porchment. Your papers are the golden stairs and show the way to that paradise we shall some day reach. When all people will be civilized sufficiently to be honest, and give equal rights to all. Then supreme love shall reign, and all people shall be happy. Everything will attain the height of perfection. The whole face of the earth will be cultivated into one great magnificent garden, carpeted with green velvet grass, stately trees, beautiful flowers in all their variety of colors and sparkling fountains. Here comes to my mind how all the universe is a variety of color, from the soils of the earth, all living things on it, and into the sky above in the gorgeous sunsets, and glorious rainbow. People are only minute particles of all this vast creation, why should they think themselves different? They are not. They come in a variety of color to change the monotony, corresponding to all the rest of creation. The difference in color is just a part of nature, and lies principally in the climate. In the far north old "Jack Frost" has frozen the people very light and in the southlands the dazzling sun has cast her golden rays down and tinted the people a richer hue. People are people; it makes no difference what their color.

A horse is a horse, and a cow is a cow; we do not judge them by their color. Black does not make one bad, nor white, good. We judge them for their qualities of worth or worthlessness, and fair minded people will also judge all fellow beings in the same light. I might prefer the rich dark red rose, and you the pale lily. Should I murder you because you do not agree with me? No indeed! Certainly not. We should all have the liberty to choose whom and what we wish. Without that liberty there is no freedom at all. When one has not imposed, or in any way, shape or form injured anyone or anything, that one has committed no sin. The golden rule that all the world should follow is: "Do unto others as you wish to be done by."

Sometimes I wish I could be the mother of all the world and teach all to be loving and kind and live peaceful and happy together like one large family, as the supreme power wishes us to. The beautiful flowers, sunshine, fresh air and rest were made for all of us to enjoy. Most of the world is suffering at present because we are living against the rules of nature, which are the rules of God or the Gods, whatever that high power above us is. I am especially interested in the colored race, the children of the "Sun God," and I will be a very disappointed woman if I am not able to do something before I die for the betterment and happiness of the colored race, and for all those of any race who are intelligent enough to appreciate the good and beautiful. I have some very fine plans and dreams, which I hope one of these days to carry out, if only I have the good fortune to procure sufficient money to finance my ambitions. I already have the consent of my dear husband, so I hope some

day my dreams will be realized.

I wish I could say to all the colored race: "My dear children, have patience and courage. Do not give up; do not lower yourselves down to the prejudiced and cruel. Keep yourselves good, honest, noble, generous, and seek all intelligence. There is a reason for all things. Perhaps you are shown what it is to suffer, so you will have sympathy for others, and you shall some future day be the greatest leaders of the world You shall rule with love and wisdom and no race shall surpass you. Remember, all the world is to gain perfection all things, and all the bad and weeds shall be weeded out and only the good and beautiful flowers shall remain. Do not be a weed of short life and to be cast out forever. Be sweet beautiful blossoms and you shall live long in the glorious sunshine and the gentle breeze shall fan you, the raindrops kiss your velvet leaves and your existence shall be long and exceedingly happy. Remember the spirits, our thoughts, never die, keep them sweet and good and beautiful always."

I am so thankful I had intelligent parents. My father always insisted on us children reading and thinking and now I appreciate his great kindness in doing it and also in providing a wonderful library. And how glad I am my sweet little mother taught me to love the good and beautiful and be just and kind in all things. I remember when a small child of being so disgusted in seeing some white children making fun of colored children on the street. And as soon as I arrived home I asked mamma if there was any difference between black and white children. She answered me, "Why no, child, you are all God's children; the little black children are God's just as much as the white, and more so if they are good. All children who are good in heart, in thought and deed, it makes no difference what color the skin is, will be angels with God some day and live in a beautiful paradise."

I have come in contact with all manner of people and have seen many mothers vastly different from mine. Teaching their children all kinds of mean prejudiced ways. Referring to other people as "dirty dago," "dirty Irish," "low down Dutch," and "niggers," and many other names too numerous to mention I know grown up people who have so frightened their children by tales of other races they have never outgrown that fear. One American woman about twenty-five years of age just trembles when she sees an Italian man. She told me her mother used to tell her if she was bad, a "dago" would come with a big sack and carry her away in it, and cut her head off with a big knife. I once heard a mother telling her child the most absurd lie in teaching her not to lie. She said: "If you tell me a story again the devil with big horns and a long tail will come in here with a red hot poker and burn your tongue out." I would not be surprised if that little girl did not lie awake nights inventing some lie to frighten that devil when she would see his horns appearing at the door, and then be delighted in seeing his tail just disappearing around some corner. And some parents tell their children a big black man will catch them and eat them. Is it any wonder that children grow up to fear and hate other races when they are taught by such ignorant parents that a whole race of people are thieves, liars, murderers, cannibals and everything else that is wicked.

Do you know there are white people classed as well educated who are so ignorant of the colored race they do not know the latter can read and write? When I have mentioned colored papers they open their eyes wide with astonishment and make such remarks as, "Colored people publish a paper of their own?" When I have tried to explain to them there are colored doctors, lawyers, teachers, thousands of colored people who are capable of holding any position in the world, it seems beyond their comprehension. I think it should be the duty of every city to see that all school teachers should be without prejudice or narrow-minded views on any subject, so that all the unfortunate children born in poor circumstances of ignorant parents will have a chance to become intelligent broad minded, good and just to hasten complete civilization.

I have written more than I intended but my thoughts fly so fast. Anyway my conscience feels relieved. I have told you my true thoughts and I hope they have interested you. And I also hope you will count one white woman out from the list of the unnatural mothers and low, mean, prejudiced, trouble-making white people. Count me as a true friend. With best wishes to yourself and all the colored race.

(Signed) A Thinker and Well Wisher for All the World.

COLORED BLOOD ON EUROPEAN THRONE

The Savannah Tribune

A review of Instances of African Ancestry Among European Royalty

2/10/17

Quite recently the cables announced the engagement of Prince George of Battenburg to the great-grandchild of Pushkin, the national poet of Russia. Pushkin was the great grandson of Hannibal, a native African whom Peter the Great brought to Russia and ennobled. Pushkin married one of the court ladies and his family has always held high positions among the Russian aristocracy.

This news brings to mind that there have been many instances in European history when persons of royal lineage have intermarried with darker races, with or without the consent and favor of their sovereign. One peer of the British realm married a full blooded Hotentot woman some years ago, while the late Sir. Halliday McCartney, Sir. Edwin Arnold and Cout Henri Coudenhove, of Austria, all made marriages with darker women. Countless have been Englishmen who have married Indian woman and quite numerous have been Englishmen who have married Hindu women. The Hindus, of which the Brahmins are the highest cast of race came into India hundreds of years ago and intermarried with the black tribes which they found on the plains.

Portugal is, ethically speaking, a mulatto race. This country was at one time deeply engaged in the slave trade and the black population of Lisbon out numbered the white. When the blacks were freed they did not remain apart but intermingled with the inhabitants and made the whole nation half caste. The Spanish, too, are of similar strain, their Moorish ancestry being so strong. The oldest and greatest aristocracy of Spain today is that which traces its lineage back to the black Moors who conquered that country during the middle ages.

Consort of Grand Duke

Countess Terby, the wonderfully handsome consort grand duke Michael Michaevitch of Russia, is a descendent from Pushkin. Her father was Prince Nichols of Nassau, the younger brother of the late sovereign grand duke of Luxenburg, and through him she is related to the queen of Holland and to half the reigning houses of Europe.

Marshal Bernadotte, who founded the present Swedish dynasty, had a Moorish mother, while Gustavus IV, the last sovereign but one of the great Vasa dynasty in Sweden, was called "The Moor", because of his exceedingly dark complexion. When he was born his grandmother, the old dowager Queen Louise of Sweden, sister of Frederick the Great of Prussia, openly proclaimed that he was the son of Baron Munick von Fulkila and her daughter, the young Danish queen. The Baron was of Moorish descent on his maternal side.

The present queen of Sweden and the reigning grand duke of Baden are great grandchildren of Gustavus IV the Moor and the now reigning king of Sweden's uncle, Prince Oscar, renounced his rights of succession to the throne of Sweden in order to wed Eba Munck von Fulkila, a lineal descendant of the handsome Baron who was the father of Gustavls IV.

General Dodds, the French general and conqueror of Dahomey, was the son of a handsome African woman. When he returned to France the welcome was such that the authorities claim that if he wished he might have risen to the role of military dictator. had his loyalty to France been less. He wears the grand cross Legion of Honor and the highest insignia of the medialle militaire. It might not be out of place here to mention that Dodds was the highest in command during the Boxer troubles in China years ago and was entitled to take charge of the allied troops in China. He would have done so but for the fact that the American troops refused to accept a colored general as head. This act of prejudice necessitated a halt in the proceeding until Germany could send Count Von Waldersee, field marshal, the Count outranking Dodds for the occasion.

The children of Dumas married into the most aristocratic and royal house of France, while Alexander Dumas the younger, married a woman who was a member of the historic Russian house of Narischkin.—Omaha Monitor.

WOULD-BE WHITE MAN FOUND TO BE A NEGRO

Ohio America

9-24-17

His Efforts to Buy Property in White District Prove His Undoing.

That "passing for white" has its drawbacks can be attested to by Lorraine Wilson, a chiropodist in the downtown section. Wilson and some other white men became involved in a dual suit as a result of which Wilson received a verdict for $100 he had paid on a house while his opponents received a verdict against him for $90. But to the beginning. Dr. Wilson, who is very fair, rented a house at Windsor Mill and Montgomery Road, an exclusive white neighborhood, (all white neighborhoods are exclusive) and is alleged to have occupied the property for several months. Recently he was broached upon the subject of purchasing the property and as a result Wilson advanced $100 on the purchase of the property. And then came the trouble A clause in the original deed is said to contain the stipulation that the property may not be owned by a person of Negro blood. This caused complications that resulted in moving from the property and the subsequent suits which were aired in the City Court before Judge Dawkins this week.

Dr. Wilson has many colored relatives in this city who are well known. He is a grandson of Dr. H .J. Brown who was regarded as a leading figure in Republican circles a quarter of a century ago, and who at the age of over eighty years, now resides at 426 N. Gilmor street.

THE NEGRO'S RIGHTS.

Editor Ohio State Journal:

Please allow me to answer, in part, the letter to The State Journal of A. C. Miller of Urbana, Oct. 10. In regard to what the colored man wants, I will say that God has settled one of the first of his questions, when Moses married a colored woman and Abraham Lincoln and the constitution of the United States granted him equality.

Society has settled the question of social equality and we are willing to abide by it. To show that we acquiesce to it, take the writer of this article and those that he went to school with, as they have risen to eminence in their professions and business. When they have their social affairs we do not expect an invitation, neither do we extend to them an invitation, but we are the best of friends and there has been no time but that we have helped them to gain eminence. Why should a colored man wish to marry a white woman when he can get one that is white and still be in his own race? In this county for 35 years no colored man has made application to marry a white woman or since the Black laws of Ohio have been wiped from the constitution of Ohio.

It is not social equality, but it is what J. B. Foraker demanded when he made his memorable speech in the senate of the United States in behalf of the negro soldiers. When Senator Benjamin Tillman arose in that body and said "The senator from Ohio has the sympathy of the senator of South Carolina," that grand and noble Foraker gave him that look of reproach and said, "It is not sympathy that the senator from Ohio wants from the senator from South Carolina, but it is justice that we want."

Now, Mr. Miller, what the colored man wants in this country is the rights that have been given to him by the constitution of the United States and the right to live and the right to die for his country if he wishes to.

JOHN GLENN.

Marysville, O., Oct. 14.

Negro Refused Permit to Wed

MENOMINEE MICH LEADER
JUNE 29, 1917.

Yesterday a colored man with a white woman approached County Clerk Anderson in search of a marriage license, but the clerk refused to grant this couple a permit. The law of Michigan forbids him to do so. The couple was disappointed, and said they had come up from Green Bay to be married here, being advised in that city that a license could be obtained in Michigan.

Amalgamation—1917

A REVOLTING CASE FROM STATE OF SOUTH CAROLINA

ATTORNEY RANDOLPH'S GRAPHIC RECITAL OF HOW COLORED GIRL WAS HELD IN SLAVERY BY A WHITE SOUTHERNER.

Other Colored Women Also Mistreated by 55-Year Old White Man--The Girl Was His Own Daughter The Case Tried in Virginia Courts.

On the 13th instant, the Federal Court for the Western District of Virginia held its regular March term here in the city of Lynchburg. The most important, interesting and sensational case on the criminal docket was that of the Government against Sims McDaniel, a white man about fifty-five years of age, charged with alleged violation of the "Mann White Slave Act"—the transportation of a colored girl from the State of Virginia to the State of South Carolina for immoral purposes.

The facts disclosed in the trial of this case were revolting, astounding and appalling. I was present at the trial, but not of counsel on either side, and noted the entire evidence as it was unfolded in details, and I am of the opinion that a case more horrible, atrocious and fiendish was never before tried in any American court, and possibly nowhere else in the broad domain of the civilized world.

HAS NOT BEEN HERALDED.

For two reasons, I think, the publication of this case has not been heralded broadcast over the country by the press: First, it would indicate a state of facts that would serve as a mere index, uncovering no doubt, hundreds of cases equally appalling, astounding and sensational, including the rape of white men upon Negro women along with other crimes too horrible to mention, in certain sections here in the South; secondly, it might have shown to the world what profound, nefarious depth of disgrace and crime a prominent, wealthy white man descended to accomplish his monstrous, hellish gratifications upon an ignorant, illiterate Negro family held as virtual slaves on his plantation.

The incidents referred to occurred within the jurisdiction of these United States, on the American soil, amidst the breeze wafted by the waves of the nation's flag, down in Union County, in the State of South Carolina.

INFORMATION ACQUIRED.

After carefully listening to the evidence submitted in this case, and considering myself, at least a small representative of my race, being a member of the legal profession, I would deem myself unworthy of the relation and ungrateful of the position if I should withhold some of the knowledge and information which I acquired at that memorable trial

On account of the very limited space which our papers generally give to such matters, and further because of certain dark abhorring sensational features bearing on the case, which I doubt can be published at all, I shall endeavor to state the facts as briefly as I can possibly do so, as follows:

HISTORY OF THE CASE.

Early in the month of May, last year, it appeared that Lizzie Dawkins (?), a colored girl who is a mulatto, and at that time was between seventeen and eighteen years of age, living with her mother and stepfather in Union County, South Carolina, about twelve miles from the town of Union, on a plantation belonging to one Sims McDaniel, the defendant in this case, was forced to run away from the State of South Carolina on account of brutal and inhuman treatment inflicted upon her by Sims McDaniel and found refuge in the home of her half brother, William Dawkins, who resided in Montgomery County, Va., near the town of Blacksburg, in order to free herself from a series of continued rapes committed upon her by the said McDaniel, whom the evidence in the case showed to be her father.

A WEALTHY OWNER.

He was represented to be a wealthy plantation owner, maintaining and working thereon many Negroes, among whom was the Dawkins' family; that he was also a man of tremendous power and influence in that county which he wielded over the Negroes on his place, and that he seemed, also, to have exercise the same with telling effect over the county officials to accomplish his desires, objects and purposes.

The evidence showed that Dora Dawkins, the mother of Lizzie Dawkins (?), had lived on the plantation of McDaniel nearly thirty years and that during that time McDaniel became the father of Lizzie; that her husband being ignorant and illiterate and treated as if a slave he did not assert his rights in the matter Notwithstanding this fact counsel for the defendant, Sims McDaniel, endeavored to show that the laws of South Carolina are adverse to such actions and that had this alleged crime or those cited as having been perpetrated against Lizzie been brought to the attention of the officials down there the accused, if found guilty, would have been severely dealt with.

A WHITE FATHER.

Dora Dawkins is about fifty-five years old, possessing form and features resembling those of the antique Negro, very dark and illiterate, but exceptionally intelligent and very emphatic in her statements. While on the witness stand, in the crowded court room, responding to direct questions she pointed to Sims McDaniel, with a grim look and positive enunciation stated to the court and jury that he was Lizzie's father; that he knew it to be true, that he had often told it to Lizzie in the presence of others, and that he had from time to time wronged her while the poor child resisted, cried and protested against his cruel impositions.

Lizzie, when placed on the witness stand, corroborated her mother by saying that McDaniel had always told her that he was her father; that he had often forced her to submit to his improper and unlawful acts since she was between thirteen and fourteen years of age, during which time he had forced upon her the state of motherhood and then destroyed it by means of medicines administered by McDaniel himself.

ANOTHER VICTIM.

In the Federal Court room there was another bit of woeful evidence against McDaniel, the accused white man. This was another mulatto girl of the age of fourteen, one of the witnesses in the case, and another daughter of McDaniel by an older daughter of Dora Dawkins. As these facts were related on the witness stand thrill after thrill, shock after shock and sensation after sensation seemed to fasten themselves upon every person in the court room, so much so that for several moments they all appeared to be dazed or partially paralyzed, and particularly so when the witnesses said that they were helpless, and afraid to tell any one of their troubles and sufferings at the hands of McDaniel because he ..... threatened them with death in event he found out that they had done so.

A SPECIES OF SLAVERY.

It also appeared that they were practically confined on his plantation, not allowed to associate with other Negroes on adjoining farms and that the only white persons whom they saw, generally, were the friends of McDaniel, or those over whom he exercised a controlling influence. To these, they said, they did not dare to mention their troubles lest it would get back to him.

On one occasion Dora Dawkins said that she did muster up courage enough to attempt an interview with an attorney at Union who frankly told her that if she had no money, he would not talk to her. She, of course, went away from him disappointed, defeated and discouraged.

As soon as it was known to what place in Virginia Lizzie had made her flight a move was instituted to secure her return to the State of South Carolina. A bogus warrant, drafted in three different hand-writings was sworn out against her, upon alleged information, charging her with assault and battery with intent to kill her little niece, the fourteen year old girl herein before mentioned.

AN UNLAWFUL ARREST.

This warrant was issued by a magistrate, given to the sheriff who turned it over to Tom McDaniel, brother of the accused man and a rural police man, also acting deputy sheriff, to be executed. He was dispatched to Virginia to apprehend Lizzie and to return her to South Carolina, but failing to find her returned without her.

With more definite information concerning her exact location he was sent back to Virginia to bring her, and this time Sims McDaniel volunteered to accompany him, "just to see the country," they said, but the evidence showed that they traveled mostly in the night time, going and coming. Journeying by means of a hack some fourteen miles from the railroad, through the Blue Ridge Mountains, they found her in bed at the home of her half brother, arrested her, took her back to the railroad, placed her on the train and carried her back to South Carolina—all done without requisition papers or any other proper legal formalities.

HER STATEMENT DISPUTED.

This girl while testifying on the witness stand stated that Sims McDaniel furnished the money with which her fare was paid for her return. The McDaniels, of course, disputed her statement. Arriving at Union, South Carolina, at ten o'clock in the night with this poor girl, a prisoner, charged with a felony she was then and there virtually released from prosecution on the said charge.

How this case was finally disposed of discloses a most astounding phase in the procedure of South Carolina jurisprudence—one which should not be overlooked, and at the same time justly deserves the strongest disapproval of all good and true American citizens, white and colored.

Following is just what the evidence shows was done: Upon the return of this girl to Union the McDaniels took her to the office of the sheriff, the magistrate not being located. There it was stated that before the sheriff the girl pleaded guilty to the charge in the warrant, and rather than send her to jail that night, she was turned over into the hands of the said Sims McDaniel to take home with him to be taken before the magistrate upon demand. It was then about ten or half past ten o'clock at night, and Sims McDaniel used his own buggy which he seemed to have ordered there for that purpose, and started on an eventful and memorable journey to take Lizzie back to her home on his place, where he very much desired her to be, twelve miles away from Union.

A CRIME IN THE WOODS.

Before reaching there he stopped his buggy, carried her into the woods, at a late hour of the night, and forced her to submit to his fiendish desire, against her will and protest. When he had become satisfied, he had her to get back into the buggy, and he finally landed her back to the place from which she had fled some three weeks before.

Another sequence in that awful tragedy is that which transpired within a day or two later, the magistrate still not being found, it was deemed expedient by Sims McDaniel his brother and some others, to perform a little diplomacy in the manipulation of the case to give it an apparent color, at least, of plausibility for the benefit of Sims McDaniel Therefore, a paper was drawn up by some of them purporting to be the act of Lizzie Dawkins (?), to the effect that she authorized Sims McDaniel to plead guilty for her. This paper was attached to the warrant.

PROMISED TO PAY.

When the case was actually taken up by the magistrate the words "with intent to kill" were cut out of the warrant—a line being drawn through them. Lizzie was never required to appear in court, the plea of guilty offered by McDaniels was accepted, and it is said that a fine of fifteen dollars, without cost, was imposed upon her, which he, Sims McDaniel, promised to pay.

In the Federal court here the matter of the charge was sufficiently gone into to clearly establish the fact that no assault and battery whatever was committed or even attempted by the girl, the entire procedure, from beginning to end, was a frame-up, a travesty upon law and justice, an outrage upon modern civilization, an invocation of the strong and powerful arm of the law and one of the boldest and most daring invasion of the realms of South Carolina justice, to serve the insidious, nefarious purposes and most damnable vices of a depraved brute shaped in human form.

With the case there thus disposed of, Sims McDaniel began anew his conduct of improper and illegal relations with Lizzie Dawkins, continuing until interrupted by the Federal authorities due to complaint of William Dawkins, half-brother of the debauched girl.

JURY ACQUITTED HIM.

McDaniel was indicted by the Federal Grand Jury at Roanoke, in last month, and his case was transferred here for trial. As against him, on the one side, was the District Attorney and several colored witnesses, while on the other side were three attorneys from South Carolina associated with one local attorney, officials and other witnesses from Union County.

It was the general belief that the guilt of the accused was clearly established but the jury acquitted him. Thus ends a brief narrative of the case, for it is less than half related.

W. H. RANDOLPH.

WHITE MAN LEAVES GEORGIA TO MARRY

(Special to The New York Age.)

PHILADELPHIA, Pa.—The laws of Georgia prohibit the marriage of white and colored persons, so William Welch, a white man, came from that state to this city two weeks ago, in company with Miss Mary Bailey, and on Wednesday of last week secured a license to marry her. She is a very comely colored woman, 23 years of age, while Welch is 31. John Woodson, who conducts a colored hotel here, was sponsor for the couple.

The first license granted in 1917 for a mixed marriage was issued to Henry Plowdan, white, aged 26, and Miss Elva E. Myers, 25 years of age.

A TRAGEDY IN REAL LIFE

(BY LESTER A. WALTON)

AN unusual communication has been received at this office from a white woman of prominence who makes her summer home at Cos Cob, Conn., its contents bringing to mind the great race drama—"The Pride of Race"—in which Robert Hilliard starred a few seasons ago. There are many striking points of similarity between the main theme of the play and the facts set forth in the letter, which follows:

Cos Cob, Conn., Oct. 5, 1917.
To the Editor of The New York Age:

I wish to find a good home for a colored baby. Will you be good enough to give me a free insertion of the enclosed ad that it may reach the notice of some well-to-do colored family. Perhaps you will not mind putting a little story in about it, as it is one of the tragedies of your race.

The mother of the baby is white, the father almost so. The mother idolizes the baby but feels it must be brought up with the colored race to avoid future unhappiness for him; so she is willing to give him up. Mr. ——— thought you would be willing to accord this courtesy.

(Signed).....

The author of the foregoing is the wife of one of the best known and most influential business men in New York. She is a woman of intelligence and culture and the contents of her communication show that she has a sympathetic interest in the colored American. On other occasions she has manifested a kindly attitude toward the Negro's welfare. And yet, despite this good woman's intentions on the race question, which are of the best, she is prone to harbor some peculiar views as her letter will show.

"It is one of the tragedies of your race," she writes, unconsciously absolving the white race of all blame or responsibility and saddling on the Negro the onus of bringing into this world a child of mixed parentage. But if the baby's mother is a white woman and its father almost white, why should its birth be termed "a tragedy of the Negro race?" The white race, it would seem, should be a co-partner in the "tragedy" at least.

Mathematical calculations seldom figure in the determining of who is who and what is what regarding racial matters. There is no such thing as ratio and proportion. The child whose mother is white and whose father possesses merely a "taint" of Negro blood is adjudged a Negro. This American method of equation is steadily piling up a large colored population which is bound to awaken white Americans to a stern realization of their inconsistent manner of reckoning the years to be. No wonder there are three times more colored people than white on the earth today. What will the ratio be one hundred years from now?

Here is another sentence in the letter which is worthy of mature consideration: "The mother idolizes the baby but feels it must be brought up with the colored race to avoid unhappiness for him." This argument upsets the universal idea that a child is happiest with its mother. In a case like this should a mother cater to the unnatural sentiment of race prejudice and pander to national priggishness or follow the dictates of her heart, the promptings of nature's laws and personally care for her offspring?

The mother of the colored baby in Connecticut is of a more noble specimen of womanhood than the one portrayed in "The Pride of Race," even though she is disposed to give up the child. In the play the mother proved to be lower than dumb beasts, for she refused to have anything to do with her baby—her own flesh and blood. The mother of white and black children has the same love for all, regardless of color, and the same conditions obtain with dogs, cows, cats and other animals. The comparison does not picture the Caucasian mother as a humane creature who always loves her own and will lay down her life for them if necessary.

Now, whose attitude toward the offspring is the more natural—that of the Caucasian mother or the mother who is a dumb beast? There is but one answer, which is perfectly obvious to any fair-minded person. Being born white or colored is merely an accident, the same as being brought into the world a cripple or blind. But "colorphobia" has so diseased the minds of many white Americans that they have hallucinations on the subject which border on insanity.

If God did not intend that there be a mixing of races there would be no such thing as miscegenation. Man-made laws pale into insignificance when they clash with nature's laws, and whenever you hear alarmists and politicians stirring up excitement against miscegenation just put it down that the spectre of retribution is haunting them.

I am not discussing the subject of miscegenation from a personal point of view, nor am I advocating mixed marriages. I am only endeavoring to present plain, unvarnished facts on the subject, void of a beclouded mind and narrowness of vision.

The birth of the baby at Cos Cob, Conn., whose mother is white and father is near white, is made a tragedy, not because it is of mixed parentage, but because of the unnaturalness of conditions existing in America. A mother is a mother, be her children white or black, and when public sentiment is such that a mother who idolizes her child feels that she ought to tear it from her heart and give it to strangers, believing that it will be happier away from her than with her, there is something radically wrong somewhere.

This case is a tragedy, but a tragedy of the white race as well as the colored race. Both should share the responsibility.

THE BENNETT BILL KILLED

The action of the Senate Committee on the Judiciary in the matter of the Bennett Bill which would prevent the inter-marriage of white and colored persons, is at it should be. Among all fair-minded persons there is unanimity of belief that the bill should be defeated, and the action of the committee will meet their hearty approval.

The defeat of this measure is not to be construed into an endorsement of the inter-marriage of the races, but rather a victory for personal liberty. Even the most bitter opposers of the bill have never claimed that such should be a legislative matter, but that inter-marriage should be left to the individual choice of the persons. By defeating this bill Wisconsin still retains her reputation as a State in which the personal rights of all its citizens are equally protected. The Blade believes the framer of the bill did so without any personal animosity. Atty. De Reef was in Madison on Monday and Tuesday and visited the State Capitol and members of the committee together with our Editor at the time the vote was being taken. The Committee paid them a high tribute and said that our Mr. Banks was indeed a diplomat in handling such affairs. Mr. Banks appeared before the committee and put the finishing touches on what had been said.

HA! THE ASSOCIATED PRESS OVERLOOKED THIS

But, as Usual, the Chicago Defender Is Right on the Job

Petrograd, Russia, July 20.—The Russian revolution has added a new and gloomy chapter to the romance of the Grand Duke Michael Michaelovitch, cousin of the deposed czar, and his two lovely, black-eyed daughters, the two latter descendants of Peter the Great's famous black slave, Hannibal, who was given to the czar by the Sultan of Turkey. When Peter, who had no respect for birth, apart from brains, discovered the slave's ability, he made him a general, and he proved one of the best Russia has ever had. Hannibal married a Russian woman of good family and among his descendants several generations later was Nicholas Pushkin, the greatest Russian poet. A strong tendency to romance has always been evident in this family. Grand Duke Michael has for some years been residing in London.

Amalgamation – 1917

THE POLICY OF THE NORTH AND SOUTH ON THE NEGRO COMPARED

South Western Christian Advocate 10-19-17.

It has never been thought even by the most ardent advocates of union both in the Methodist Episcopal Church and the Methodist Episcopal Church, South, that there would be a unanimity of opinion in favor of organic union. A question so far-reaching and involving many radical changes, would in all human probability, meet with some opposition. There are those in the Methodist Episcopal Church, as there are those in the Methodist Episcopal Church, South, who do not want union at any price but those who do not want union, whether in our church or in our sister church, should be fair in their debate and not strike below the belt. If union is to be put over with any considerable element in either or both churches opposed to it then it should not be done, but those who are seeking to thwart Organic Union owe it to the very cause that they represent, to be fair alike to all concerned.

Naturally enough there will be differences of opinion between the Methodist Episcopal Church and the Methodist Episcopal Church, South on the Negro. The Negro was primarily at the bottom of the division in 1844. He is the cause of the Mason and Dixon Line. One of the chief differences between the North and the South is the attitude on the race question in theory, if not in practice. We have been surprised, however, in our reading of two articles written by the Rev. S. A. Steele of the Methodist Episcopal Church, South, which appeared in the New Orleans Christian Advocate. The Rev. Steele is at present located at Shreveport, Louisiana. In discussing the Negro in his relation to Organic Union, Dr. Steele lugs into discussion that ghost of the inter-mixture of the races. Here is a paragraph from Dr. Steele's article:

"The way of the Northern Methodist Church is to abolish all distinction between the races and treat the Negro just as we do the white man; admit him to our homes on social equality; entertain him in the same hotels; let him ride in the same cars and sit on the same seat with the white man; let his children attend the same public school with the white children; have the same churches for both to use together. Of course that means intermarriage of whites and blacks, with all the social consequences of miscegenation. That is what the Northern Methodist Church stands for. It is the plain logic of their contention that there is no difference between the white man and the black man but the accident of color. Some of their bishops have honestly admitted all of this and held that the true solution of the great Negro problem is the mixing of the races. Mr. Carnegie is not a Methodist, but he stands squarely on the Northern side of this question, and he was reported as saying in a speech at Hampton Institute that the only solution of the race problem was intermarriage of the whites and blacks. That is the Northern ideal which now seeks to root itself in the South under a policy called the unification of Methodism. Let there be no mistake; this is what it means."

On the integrity of the races the Southwestern Christian Advocate will go Dr Steele one better. For years we have been opposed to the settling of the race question on the ground of amalgamation, legal or otherwise. We believe too thoroughly in the capability of the Negro, as a distinct race, to work out for himself in civilization an honorable and praise-worthy place among the great peoples of the world. But Dr. Steele's statement is a mis-statement of facts and a gross slander both of the Negro and of the Methodist Episcopal Church in its operation in the Southland. No one knows this better than Dr. Steele. He says that the policy of the Methodist Episcopal Church in its dealings with the Negro, providing him with equal school facilities and with equal relations in the church affairs, promotes miscegenation. Dr. Steele claims that the policy of the South operates just the other way.

There are two observations we desire to make; in the first place, there have been in the South, in Louisiana and in other states of the South, during the past fifty years, white men and white women who have been working among Negroes. They have been isolated from the white people of the South, and of necessity shut up to contact with the Negroes in the schools and those among whom they labored. In all these years, and in the closest contact which Dr. Steele so vehemently decries, there has not been a single inter-marriage and there has not been a single scandal either between white women and colored men or white men and colored women. That record stands and is an open refutation to the insidious, unfair statement of our brother of the Church South.

On the other hand, it is up to Dr. Steele, if he makes good his comparison of the policy of the North and South in dealing with the Negroes, to explain how it is that there are between two and three million Negroes of mixed blood in the South. In the state of Louisiana we can name colonies of Negroes with blue eyes and flaxon hair, and, to save Dr. Steele's life or anybody's else, if these Negroes (?) were to mix in his church he could not tell them from the white people. It is a notorious fact that the Negro race has the names and the blood of some of the best families in the South. For it has been a practice of some of the white men in the South to maintain both a white family and a colored family and to educate the children of the colored families in the best schools opened to them. Now, here is miscegenation and inter-mixture with a vengeance, and right in the South. A little preaching to the South against inter-mixture of the races would be wholesome even if it did no good. The inter-mixture has not been all the time with the free consent of the Negro. There have been intimidation, threats, bribery and rape of Negro women that would shame the devil. The Negro is absolutely tired of the assimilation of the bastards of another race and then have this always flaunted in his face.

Dr. Steele is absolutely correct when he says that no Negro pastor in the Methodist Episcopal Church would introduce him to an audience and say "these are your niggers." He has too much self-respect for himself to use such language. On the other hand, Dr. Steele is equally wrong in his comparison of the policies pursued by the two churches in handling the Negro.

Moreover, we are quite sure that his characterization of the members of the colored Methodist Episcopal Church is a reflection on them and it does not represent them in their manhood attitude. We can go further and show that of the Negroes in the Methodist Episcopal Church, instead of being offensive to the South, are among the most progressive and conservative leaders of the entire race. The man who has just been chosen as the advisor to the Secretary of War is a product of Wiley University, is a life long member of the Methodist Episcopal Church, he and his whole family.

If Dr. Steele were to look for facts with less prejudice he would revise his opinion as to the Negro in the Methodist Episcopal Church and Organic Union. If he is unalterably opposed to Organic Union he should not try to place the burden upon the Negro. But the Negro has been the scape-goat for so many things in the South it is perfectly logical and reasonable that Dr. Steele should seek to place upon him at this time the cause for the failure of Organic Union.

HANNIBAL'S DESCENDANT ENGAGED TO ENGLISHMAN

(By Staff Correspondent)

London, Eng., July 24.—The beautiful Countess Zia Torby, daughter of the impoverished Grand Duke Michael and cousin of the Czar and direct descendant of Hannibal, the famous black slave of Peter the Great, is engaged to be married to Major Harold Werner, the wealthy owner of the world's greatest diamond supply.

Countess Zia's father was made penniless by the Russian revolution and is working here almost literally a clerk on aalary. The family, however, enjoys great social distinction in the United Kingdom and is noted for most amazing reversions of fortune.

Search Negro Quarters For Young White Girl

CHICAGO, Jan. 27.—Search of the negro quarters of Chicago was being made by the police today in an attempt to find Marjorie Delbridge, a 14-year-old white girl, and Camilla Jackson, the negro mammy who reared her from infancy. According to the police, the Jackson woman, through a ruse, last night, took the child from the home of Mrs. Louis Brock in whose custody she had been placed by the juvenile court. Marjorie has been a football of fortune in the Chicago courts for several months since inspectors of the department of public welfare urged that she be placed in a white home. It was shown in the hearings that the white girl was given the negro to rear as her own, by the mother, an actress, and that the negro "mammy" had faithfully fulfilled the trust for 14 years.

THE EVOLUTION OF A SUPERIOR RACE

"IN THE AMERICAN MULATTO the evolution of a superior race may be seen in process." This is the concluding sentence of an article on "The Superiority of the Mulatto," contributed by E. B. Reuter, of the University of Chicago, to *The American Journal of Sociology* (Chicago). By "superior" the writer means superior to the pure negro race. At the same time, it should be noted, he denies any essential racial inferiority of the negro to the white. That the mulatto is gaining ground he deduces in the first place from an examination of a list entitled "Who's Who in Colored America," compiled by negroes and containing the names of 139 of the best-known American negroes. In this list, Mr. Reuter says, there are not more than four men of pure negro blood. The successful men of the race are, in fact, he asserts, nearly all of biracial ancestry. An examination of many other negro lists of successful colored physicians, writers, artists, musicians, and business men bears out this statement, and he believes it to be true of the past as well as the present and of other countries than the United States. He goes on:

"In all times in the history of the American negro, and in all fields of human effort in which the negroes have entered, the successful individuals, with very few exceptions, have been mulattoes. The black negroes, either past or present, who have made any marked degree of success are decidedly rare exceptions.

"Nor is this a peculiarity of the American racial situation. The same thing seems to be true in other countries in which a mixed-blood race exists alongside a pure-blood native race. Boaz, pointing out the 'relatively high degree of culture' attained by certain African tribes in western Sudan, owing to their contact with the invading Arabs, remarks: 'The invaders intermarried with the natives; and the mixed races, some of which are almost purely negro, have risen high above the level of other African negroes.' In South Africa the mulattoes are on a distinctly higher cultural level than are the natives of unmixed blood. In the British West Indies the more cultured mulattoes have been formed into a middle-class group, separated from, and superior to, the black peasantry. The individuals of the race who have risen to prominence in political or professional affairs have been members of the mixed-blood caste. In north Brazil the mixed-blood group of Portuguese, Indian, and negro ancestry are on a distinctly higher social and intellectual plane than are either the negroes or the native Indians. In Mexico and elsewhere in Central and South America the half-breeds form a more or less distinct and separate class somewhat inferior to the whites and distinctly superior to the pure-blood natives. In the Philippines the half-castes of Chinese-Moro, as well as those of Spanish-Moro, origin are well in advance, intellectually, of the pure-blood natives. Every man of the Filipino group who has risen above mediocrity under the Spanish as under the American occupancy of the islands has been a man of biracial ancestry. Elsewhere the same thing is true. The mixed-blood race everywhere occupies a higher status than does its darker-colored racial parent, and it is from the ranks of the mixed bloods that the superior individuals who appear from time to time among the backward races have sprung."

This superiority of the mixed races can not be explained, Mr. Reuter thinks, by showing that one of the races contributing to the mixture is superior to the other. In the case of the mulatto he denies that we have any proof of the "inferior racial capacity" of the negro, tho the fact that he is in a lower cultural stage is obvious. Investigators have tried to calculate the probable ratio of successful mulattoes to successful pure bloods on the theory of heredity, but Mr. Reuter asserts that the facts show that the mulatto is nearly ten times as able as could be expected on this theory alone. He goes on:

"A different explanation would seem to lie with those who approach the problem from the point of view of ethnology and folk psychology. Here the weight of authority has, until recently at least, been on the side of an unequal native capacity and possibility of mental development among races. But the consensus of scholarly opinion at the present time seems to be to regard the backward races, not only as not having been proved to be inferior in mental ability, but as being, in so far at least as their inherited mental capacity is concerned, substantially equal to the culture races."

Some who admit this racial equality would account for mulatto superiority solely on the ground of superior opportunity. That such opportunity exists, Mr. Reuter denies. The superiority is due, on his theory, entirely to selection, and we have here, therefore, a stage of evolution in actual progress—the development of a new racial product. "Whatever talent there is among the mulattoes remains among the mulattoes; whatever talent there is among the black group marries into the mulatto caste." He goes on:

"In either event the talent of the whole race finds its way into the mulatto group. The descendants of these talented men are mulattoes, and whatever of the father's superior mentality and energy they may show or carry becomes an asset to the mulatto group, and the full-blood group is correspondingly impoverished. The mulatto caste is constantly reenforced by the addition to it of the best of the variant types which appear among the numerically larger group.

"When this fact of marriage selection is recognized, it becomes possible to account for the demonstrated superiority of the mulatto group without assuming anything in regard to the inherent inferiority of the black race and without exaggerating the opportunities which the mixed bloods have had to assimilate the culture of the white group. The selective influence operating through the channels of conventional marriage would, in the course of a few generations, undoubtedly produce a somewhat superior group.

"But the validity of the present position is in no way dependent upon the hypothesis of race difference. It rather reenforces the position of those who, while maintaining essential race equality, have not been able to account satisfactorily for the superiority of the mulattoes without placing an undue emphasis on the better opportunity they have had to assimilate the culture of the white group. The white man's assumption of the mixed bloods' superior capability, entirely aside from any question as to the accuracy of the assumption, created in the negro race the tradition of mulatto superiority. The social superiority of the mulattoes in the presence of their inability to form a closed caste has operated, through the influence of marriage selection, to bring into the group the favorable variant types produced by the entire race. The effect, on the whole and through the course of generations, has been to build up on the basis of the cultural class divergence a group that is not only culturally and traditionally superior, but one whose ancestry contains practically every superior man the race in America has produced and which is, in consequence, a group of greater inherent possibility than is the branch of the race from which the favorable variant types have been successively abstracted."

Colorado seems bent on taking a crack at the colored brother. Not long since the council of Denver proposed a segregation measure, having for its object the districting of the colored and white people. All know what that seemingly fair proposition meant. Happily, the good white people refused to stand for the little iniquity, consequently it fell by the way. But like a resourceful general, the opposition comes back by way of a bill in the Legislature of that state which forbids the intermarriage of the races. This is a very ugly question, because the white people are so sensitive, and apparently without just cause. The situation is all right if permitted to sleep. Of course, in unrestricted communities there will be occasional breaking over lines. But in the most part neither race cares much about marrying outside of the two great divisions. The situation is not always permitted to sleep. Over-zealous race purists too often take advantage of the known sentiment, arousing it by pointing out the few instances of exceptions and calling attention to what might be. Under such conditions it is easy to get laws made that strike at citizenship for all, shaping them to conserve the interest of a certain people, and for reasons that do not come within the spirit of government of, by and for the people.

ST LOUIS MO POST-DISPATCH
AUGUST 5, 1917

REV. DR. CARLOS MARTYN, WHOSE SON POSED AS NEGRO, IS DEAD

Ferrer F. Martyn, Pastor of St. Louis Negro Church, Was Arrested in New York With Young Negress.

An Associated Press dispatch told yesterday of the death of the Rev. Carlos Martyn in Noroton, Conn., where he was formerly pastor of a Presbyterian church. He was 76 years old, and was pastor of Pilgrim Congregational Church, St. Louis, from 1869 to 1871. His wife was a native of Nicaragua.

His son, Ferrer F. Martyn, son of Dr. Carlos Martyn, returned to St. Louis about three years ago, being known as a negro, and having with him a negro woman who was known as his wife. He became pastor of the First Negro Baptist Church, at Clark avenue and Fourteenth street. In November, 1915, he disappeared, together with a young negro girl of his congregation, and was arrested in New York, where he was found with the girl. The woman whom he deserted here said she had never been married to him.

White Woman and Negro Held in County Jail

Sheriff Waller Saturday night gave out the information that a white woman with an infant and a negro man are prisoners at the county jail the man and the woman being held under a charge of miscegenation. The name of the accusted persons have been withheld and only the bare fact of their imprisonment was given out.

According to a report in circulation the police patrol wagon carried to a local infirmary about two weeks ago a white woman who became a mother within a short time after reaching the hospital.

The woman is said to have claimed that one night while she was asleep an unknown man broke into her room, while another claim is made that she was intimate with a well-known mulatto.

Both are from the country.

DINING CAR MAN IS SHOT BY WHITE WIFE

Minneapolis, Minn., March 30.—Garfield Goff, a dining car waiter, was shot and killed by his white wife Sunday morning. She claims self-defense, as no one was near when the shooting took place. They were married ten years ago.

Amalgamation - 1917

VIEWS and REVIEWS

JAMES W. JOHNSON, CONTRIBUTING EDITOR

New York Age 10-4-17

TOWN TOPICS ON THE RACE QUESTION

Town Topics is what is called a society journal. It relates each week the doings of high society. Its special function appears to be the purveying of choice bits of scandal about the "Four Hundred" while at Newport, down on Long Island or on Fifth Avenue. But occasionally Town Topics takes a fling at the race question, and whenever it does, it is as bitter as a society journal could possibly be. Just why Town Topics should concern itself at all with the race question is hard to understand; and why it should be so nasty about it is harder still to understand.

It appears that Town Topics has heard that the colored people of New York intend to press their claims for political representation both in the state and municipal governments; and feeling that such a course is far from wise, it gives out the following warning and advice on the subject:

> The demand made by New York Negroes for representation in the State Legislature and in the city's Board of Aldermen is not calculated to further their claims for equality with the white race. Political place and political pap are not to be had for the mere asking. Such gifts are not conferred on any ground of justice, but by the force of votes. When the Negroes are strong enough to elect a black man or to compel the white men of a political party to nominate him they will get the office, and not before. They may parade as much as they please and carry all the banners and transparencies they can invent, but they will be no nearer the coveted prizes. And there is another thing the colored brother must learn: He cannot persuade or beg the white man to accept him as a social equal. There can be no real social equality without intermarriage, and the white people of America, North or South, will never consent to miscegenation. The assimilation of ten million Negroes by ninety million whites would result in a mongrel population that would lower the standard of American manhood. The Negro should be given every opportunity for life, liberty and the pursuit of happiness as long as he observes the line of social demarkation between the races.

Notwithstanding the tone of the above paragraph, its absurd contradictions and zigzag Southern logic, it contains one striking truth, a truth that the American Negro ought to know well by this time.

"Political place and political pap are not to be had for the mere asking. Such gifts are not conferred on any ground of justice, but by the force of votes." Here is a political text that the American Negro must learn by heart. It is true today, and it has always been true.

Perhaps it might interest Town Topics to know that the "colored brother" is fast realizing this truth. In Chicago, he has learned it and acted in accordance. In that city the colored people do not merely ask for appointive offices, they go in and elect members of their own race or dictate the nomination of men acceptable to them. And we can also assure Town Topics that the "colored brother" in New York will shortly be doing the same thing. There are now in Harlem, living in a solid community, more than one hundred thousand colored people. When they become politically organized, a point they are fast reaching, they will have representatives of their own race and choosing not only in the municipal and state governments, but also in the national government.

So much for the grain of truth in the Town Topics article; now for a glance at its zigzag Southern logic. The paragraph goes on to say that the Negro must learn that he cannot persuade or beg the white man to accept him as a social equal; that there can be no real social equality without intermarriage; and that the white people of America, North or South, will never consent to intermarriage. Now if the white people of America, North and South, cannot even conceive of such a monstrous thing as intermarriage, why is Town Topics so fearful that social recognition would bring it about? If colored people are such innately inferior things, if they are such naturally repulsive things, closer contact with the other race would bring about just the opposite result. All I can make out of this ancient argument is that colored people are not, after all, so inferior and so repulsive as their detractors would have the world believe.

Then there is the statement that any mixture of white and black blood produces an unspeakable mongrel. The word "mongrel" being used in the worst sense that it has in the language of animal breeders. This is an assertion that is frequently made, and that should always be contradicted; for it carries the implication that black blood is an indelible taint. In the terms used by Town Topics Frederick Douglass was a mongrel, and Booker T. Washington was a mongrel. Now, in spite of the heroic times in which Douglass lived, it would puzzle any fair judge to name the twenty-five greatest Americans of those times, and not include Douglass. It would puzzle a fair judge to name the twelve greatest Americans of the past twenty years and not name Booker T. Washington. In fact, it could not be done.

In the terms used by Town Topics, Alexandre Dumas of France was a mongrel, and Alexander Pushkin of Russia was a mongrel. And yet, the United States in its whole history has not produced a romancer the equal of Dumas or a poet the equal of Pushkin. Of course the men I have named are exceptions, but if the statement made by Town Topics were true, these men, as they were, could never have existed, they would not have been possible.

Th closing pronouncement by this Town Topic sage is so ridiculous as to be humorous. **"The Negro should be given every opportunity for life, liberty and the pursuit of happiness as long as he observes the line of social demarkation between the races."** In some parts of the country an observation of the "line of social demarkation" means that Negroes must not ride in a first class railroad car, that he must not sit where he pleases in a street car, even that he must not sit down in some of the public parks. But aside from that, no self respecting man is going around voluntarily acknowledging that he is, on account of his race, unfit for human companionship.

When Town Topics accorded to the Negro life, liberty and the pursuit of happiness, it did so with the emphasis on "pursuit."

MONTGOMERY, ALA TIMES
JUNE 12. 1917

NO RACE MIXING IN SCHOOLS.

The supreme counrt of Mississippi has decided that a child with mixed blood cannot be admitted to white schools. Children with one one-eighth negro blood cannot enter white schools, and we are surprised that any effort has been made to do so. The colored people of Alabama do not care to enter their children with white children in the schools of the state, and are more than satisfied to have them separate as long as they are as thorough and as good as they are now. The high court went the length in its decision, forever settling the question of mixing the races of Mississippi in the public schools. The court held that not even the fact that the father and mother of the children were married under a white license will gain admission for their children to white schools. In the case in point, four children of the Grandish family were barred from the white schools of Bay St. Louis in 1914; their father instituted court proceedings and succeeded in getting a writ of mandamus from the circuit court, ordering the trustees to admit their children.. Grandish proved in court that he and his wife obtained a marriage license, which was on the county register of whites, and that they were married in 1889. He said there was a trace of Indian blood. The proceedings brought out the fact, however, that a grandmother of the children was a "griff," which, the witness said, means a 'shade lighter than a negro." That settled the case, and the court held that with that little taint of blood, the children could not enter white schools. No mixing of races in schools is sound and better for all concerned.

Color Line Drawn in Church

New Orleans, La., June 15.—The Holy Ghost Catholic Church, built and owned by members of the Race, have astounded the citizens here by some of its members desiring to draw the 'color line" in the church. Some of the "half-whites" supposed to be the leading people of the community, want all the bright people to sit on one side and all the dark people to sit on another. The light ones have appealed to the priest, who is white, to draw the line, but up to the present they have not been successful. An observation of the communicants show that those who are dark are the ones that lead in business and professional affairs and whose lives are clean morally, and give the greatest support to the church.

"My Country 'Tis of Thee, Sweet Land of Liberty."

TOWN TOPICS AND ONE WHO SOUGHT "SOCIAL RECOGNITION"

While one can hardly repress a giggle at the rebuff given by Town Topics to the request for social recognition by a silly jackas signing himself "A Mullatto" one cannot fail to recognize the mor serious side of the matter. What was material for the waste bas ket has been elevated, with the ungraceful comments of Town Top ics, to the status of a racial issue. This would not have occurre had the editor of Town Topics possessed either the strength o character sufficient to withstand the temptation to be "smart" an sarcastic, or the most superficial knowledge of conditions in Har lem and the simple aspirations of the coloured people.

A paper less interested in the doings and scandals of "societee might have recognized the quite evident attempt to advertise th Solme-de-Mange and the fact that the "gentleman" in whose vein (proud fact!) "runs the best white blood of the South as well a the North" was by no means representative of any considerable portion of the race. Of course, owing to the "carelessness abou where it runs" of the best white blood (we suppose this include slave-overseers and slave-traders as well as the owners and dealer in their own flesh and blood) we possess to-day many shades o pigmentation, varying from those who are "so near white that yo will not be able to distinguish them from our white neighbors" (w suppose the writer may be included in this category, yet God know he has never discovered any cause to be proud of the fact) to th pure black, among whom may be enumerated many of the great est men of the race. The indistinguishable shade is an heritage o other days and another race. Need we mention names? As a rul our mulattoes find much more reason to be proud of their Africa blood than of the admixture. Town Topics' correspondent was evi dently not "brought up right". If he is "so near white, etc.," we would advise him to cross over and good riddance.

As to Town Topics' intellectual slush it is merely stimulating to the imagination, as giving one an insight into the manner in which the black Egyptian scribes must have raved, not so many centuries ago, at the presence in the parterre of the opera of the first white barbarian.

FAMILY SEPARATED BY DRASTIC ORDER

Citizens Demand That Mayor and Police Chief Remove Captain From Second Ward

Not since the first settlement of a small colony arrived in Chicago sixty-five years ago has there been such an uprising among them as was occasioned last week by a sweeping "Jim Crow" police order issued by Captain Max Nootbar, in command of the Fifth police precinct.

Various reasons have been advanced for this drastic order, and the one which has found universal assent on the part of the members of the Race eveyrwhere is that this police official is an agent of the imperial German government, whose part in the general plan of the kaiser to disintegrate the loyal citizens of this country is to stir up bitterness and resentment among the Race toward the plans and purposes of the President in this war against German imperialism.

It has even been suggested in some quarters that the general superintendent of police, conscious of the ultra pro-German sentiment and prejudice of Capt. Max Nootbar, assigned him to the district wherein resides nearly 70 per cent of the city's Race population, for no other purpose than to create a spirit of unrest and resentfulness on the part of this people against the government of the United States.

Timed with the care and craftiness of a seasoned military strategist—an accomplishment of which Capt. Nootbar is said to boast—a police order was issued from the office of the commanding officer of the Fifth police district simultaneously with the War Department's order for entraining the famous Eighth Regiment, directing that every member of the police department under his command, white and black alike, strictly enforce his plan of "Jim Crowism."

Following in part is the order issued by Capt. Nootbar:

The Kaiser's Order

City of Chicago, Department of Police, Oct. 11, 1917.—From Captain Fifth District to Lieutenants Fifth District. Subject: Regulations for cafes and cabarets in the Fifth district:

The following regulations for the conduct of patrons of cafes, etc., where dancing or cabarets, or both, are indulged in, as well as for the purpose of defining the duties of managers of such places, are hereby published, to be strictly enforced by all officers of this command, effective Oct. 11, 1917, to wit:

* * *

(3) To avoid the starting of disputes or quarrels which may terminate in serious race riots, the MINGLING of Colored and white patrons of both sexes will not be tolerated in the above designated places.

(4) Failure on the part of the ... ers or managers of these places to comply with the foregoing rules will cause the abridgment of their cabaret privileges, etc.

(Signed) MAX NOOTBAR.

If the purpose of this "Jim Crow" order was to cause a general uprising among the large Race population constituting a majority of the residents in the district, as so many contend, it certainly had its effect. The written order was delivered to all places, white and black, in the district, and enforced rigidly the first night of its issuance. At some of the places the proprietors were compelled to station an attendant at their entrances to "turn down" white and black patrons, as the case might be.

Protests Made

As a result State, Thirty-first and Thirty-fifth streets were riotous. On every hand could be heard protests voiced by both white and black against this arbitrary "Jim Crow" order issued, as many claimed, through the mysterious channels "that lead from the kaiser's throne."

Many of the men of Col. Denison's famous Eighth Regiment were on the streets the first night of its enforcement. They were given leave from the armory to fraternize among their friends before their departure. Hundreds had invited their white friends and employers to come "under their own vine and fig tree" to bid their last farewell. They had been drilled and trained since July 26, that "their bit" would go a long ways toward bringing "the kaiser" to an understanding that the world would not submit to his notion of ruling its people with the iron cross, and that when victory was finally won the spirit of the Fatherhood of God and the brotherhood of man would be an actual realization to those of us whose lives had been lived in the unreasoning thraldom of prejudice and segregation. When they were confronted with this drastic order, the indignation of some, in company with white friends, and others clamoring in vai nfor admission to places where friends awaited, knew no bounds. Bitter were their denunciations of a system that would "Jim Crow" them in the uniform of a soldier whose government had declared war with but one object in view—that the world would be safer for democracy. Some were heard to declare that they would rather be shot as a traitor than to fight for a country whose public officials harbored such unjust and unlawful sentiments.

Makes Business Man Angry

One prominent white business man, who had employed a large number of men of the Eighth, and who was anxious to go among and bid them a parting farewell, threatened to bring suit against the proprietor of one of the cafes for refusing him admission. "I am an American citizen," he was heard to say, "and if I am not permitted to go into a public place to see my friends simply because I am white and they are black, I will see whether or not the laws of the state are of more force than a police order. Since when," he continued, "did the legislature of this state delegate its powers to a police captain? I will not let this thing drop here."

"I have orders from the captain," explained the attendant, "not to permit any white people to come in, and you know what it will mean to my job if I disobey them."

Alderman Louis B. Anderson, to whom hundreds of complaints had been made from both proprietors and citizens alike, took the matter up the next day with Acting Chief of Police Westbrook. Accompanied by Hon. E. H. Wright and State Representative R. R. Jackson, who constitute the subcommittee of the National Citizenship Defense Committee, they laid the matter before Chief Westbrook. He was told in vigorous language that such an order was not only a violation of the laws of the state, but an insult to all the citizens of Chicago. The chief agreed with them and expressed surprise that Capt. Nootbar should issue such an order.

He immediately sent for the self-constituted maker of laws and forcibly told him that such an order would not be tolerated by the police department. It is reported that Capt. Nootbar insisted to the chief that he was within his rights, and that before he could be convinced he would like to hear what the corporation counsel had to say about the matter. Chief Westbrook immediately sent for First Assistant Corporation Counsel Cleveland, who, after hearing the facts, gave as his opinion, which he added was also the opinion of Corporation Counsel Ettelson, that such an order was unlawful in that it violated both the letter and spirit of the law relating to civil rights of all the citizens of the state of Illinois.

After getting the opinion of the corporation counsel, Chief Westbrook directed Capt. Nootbar to at once rescind his published order. This the captain, with some reluctance, immediately did.

To File Charges Against Captain

The matter has been called to the attention of Chief Investigator for the Government Claybaugh, and it is said that a vigorous investigation will be made with a view to ascertaining whether or not Capt. Nootbar's order was issued for the purpose of causing a mutiny among the members of the Eighth Regiment on the eve of their departure, or whether it was a case of malignant Race prejudice on the part of the district commander.

The matter will also be taken up by the Committee on National Citizenship Defense and Alderman Anderson will probably be asked to file charges against Capt. Nootbar with the civil service commission.

"A police commander," said Major R. R. Jackson, "who so far forgets his oath of office as to issue an order requiring citizens who are proprietors of public places to violate the law and thus render themselves liable to damage suits, is unfit to be a member of the department and should be speedily separated from it, both for the good of the department and the rights of the citizens."

PASS FOR WHITE AND JOIN NAVY ANYHOW

There is an unwritten law that Race men shall not join the navy nor the marines. This law is against the constitution of the United States, certainly not sanctioned by the Race, therefore it would please the entire Race if those of you who can pass for white enlist by the thousands. In this case it is fair for you to deny your Race and get this education that is denied us, remembering that there are more ways to kill a cat besides shooting.

Amalgamation - 1917

It is a pleasure to report that the Wisconsin anti-inter-
Bulletin was killed on February
marriage bill mentioned in the February 15. Attorney George H.

Dereer writes from Milwaukee:

The Crisis. April, 1917. P.285.

The Negro Mulatto and Chinese suffrage amendment met defeat in Oregon at the recent election.

The Crisis. February, 1917. P193.

(Over)

Recollections of the Last Ten Years
Passed in Occasional Residences
& Journeyings in the Valley of
the Mississippi by Timothy
Flint 1826 pp. 345-349
Bernard, Duke of Saxe-Weimar
Eisenach, "Travels through North
America During the Years 1825 & 1826
pp. 57-59
Grace King, "New Orleans, The Place
& People pp. 346-349